

The Baptist Record

"THY KINGDOM COME"

OLD SERIES VOLUME No. XLIV.

Jackson, Miss., June 8, 1922.

New Series, Vol. XXIV, No. 19

Half the number of tithers we hoped to get in the South has been secured 250,000 instead of 500,000. Let the good work go on.

Dr. J. R. Hobbs of Birmingham has been called to pastorate of Savannah, made vacant by the coming to Meridian of Dr. L. R. Christie.

A Northern Baptist Missionary just over the Burman border in China reports the baptism in recent weeks of 2500 people and in the past year of 3500 people.

Judge D. M. Russell, of Magee, becomes a member of the Law Faculty of the University of Mississippi. He has been some years chancellor of his district and is an active Christian layman.

Pastor B. E. Phillips of New Hebron was hurried to the Baptist Hospital in Jackson last Thursday night and underwent an operation for appendicitis. At this writing he is doing nicely.

For various reasons some of our best people in Mississippi who usually attend the Convention were prevented from going this year. Beloved, we missed you.

Dr. J. H. Foster becomes president of Central Female College in Tuscaloosa, his native town. He has been president of Bessie Tift College and now takes this work because he believes the Junior College has a great mission.

You have seen the advertisement of Hillman College in the Baptist Record. Look it up and read what it says. This is a junior college and Lowrey Berry is the manager. They don't make any finer men than he is.

Extra copies of the Record are being sent out during the month of June to those who not now subscribers. Glad to shake hands with you. We shall be glad if the pastors will call attention to the paper and receive and forward subscriptions.

Messages were received for the Convention from the Southern Methodists in session at Hot Springs, from Dr. C. C. Betting for Northern Baptists and from Dr. Rushbrooke for English Baptists.

The Sunday School Board of Nashville has in contemplation the erection of two buildings, one to be a five story building for the shipping department, and the other to be leased to printers and later to be taken over by the board if found desirable. Grounds have already been purchased for these buildings.

The preachers and others attending the Evangelistic School at Clinton passed resolutions expressing their thanks to Dr. R. B. Gunter for planning the school, to the faculty and student of Mississippi College, for courtesies shown, and to the various speakers for the inspiration given. The hope is expressed that those conferences may be continued from year to year.

At the Convention at Jacksonville 49 newly appointed missionaries were introduced, soon to go to foreign fields. This was perhaps the greatest hour of the Convention. Of these only one is from Mississippi, Miss Minnie Landrum of Clinton. She is well known to our people, having traveled over the state in the interest of the Women's work after finishing at the Training School in Louisville. Immediately among Mississippians there was a joyful purpose to assume the amount necessary for her passage to Brazil and her equipment. Dr. Love says this is \$500.00. At the meeting of the preachers last week nearly \$300.00 of this was subscribed to be paid in thirty days. She sails about August 1st. This leaves a little over \$200.00 to be provided. This will be gladly paid by those who feel that Mississippi has been honored in having one of our finest young women called to foreign service. This is to ask that you write immediately to Dr. R. B. Gunter at Jackson and send him your check for \$10.00 designating it for this special purpose. Send any amount you can. It ought to be early and gladly done. It is not a part of your campaign pledge but will count as a credit on your churches pledge. Let's do it right now—send it in today.

One interesting feature of the Convention was to see and greet brethren who were once in Mississippi but now labor in other states. They generally look happy and prosperous, but most of the mwould probably be happier back in Mississippi. It is not true of them that they went out from us because they were not of us. May the Lord continue to use them gloriously.

Those people who wave the Genesis account of creation aside by saying that the Bible is not a text book of science, will soon be telling us that the crude statement which applicants for membership make about their Christian experience is not in accord with the most recent books on psychology and therefore are not to be taken literally, but merely their misinterpretation of the psychic phenomena which have transpired when they begin this pooh-poohing business, nothing will escape it.

Prof. B. P. Burford takes work with Mississippi Woman's College. He is an alumnus of Mississippi College, was at one time head of the High School at Pott's Camp and has for several years been State Secretary of the Y. M. C. A. He takes the place of Dr. W. M. Jones who goes to Cox College in Georgia.

An exchange truly says that any effort by newspapers to get men to evade the income tax as provided for by the federal constitution would land the editors in jail and ought to do it. By the same reasoning efforts to enable or encourage men to violate the prohibition law which is a part of the federal constitution ought to bring a jail sentence.

The opposing forces in the evolution question are fighting it out all right. Not only are all the Baptist papers loaded with it, but the secular papers reported that on the 17th of this month Dr. W.

B. Riley of Minneapolis and Dr. Z. P. Metcalf, head of the department of zoology at the University of North Carolina had a debate before a crowded house in Raleigh, N. C. The proposition was "Resolved that Evolution is an established fact". This debate was the result of an attack on Dr. J. C. Massee by six college professors because Dr. Massee had said that no man could believe in Evolution and be a Christian.

A Northern Methodist visiting the Southern Methodist Conference recently in session at Hot Springs says that there were three things that stood in the way of union of the two Methodist bodies. One is the question of the place of the Negroes in the united body, another was the fear that Northern Methodists being in the majority would have entire control, and the third was the feeling among Southern Methodists that Northern Methodists were losing their faith in the authority of the Bible.

Pastor J. L. Hughes and other helpers have organized a two county Sunday School Convention for Jasper and Smith. The first meeting was held Saturday and Sunday, May 27-28. Brother J. E. Byrd was with them on Saturday and they had a time of real instruction as well as good fellowship. Smith County is organized according to the several beats with suitable officers. Jasper County has two divisions, Northern and Southern. The Record Editor was privileged to speak on Saturday night and preach on Sunday morning. There was dinner at the church and a great congregation. There was a musical program on Sunday afternoon which could not be anything but good for Bay Springs has exceptionally good musical talent. They are already planning for the next Convention.

Occasionally one hears or rather reads what some people have to say about the "Jim Crow" law in the Southern States, by which railroads are required to furnish separate coaches for negroes and white people. These criticisms are generally by people who know nothing about what they confidently affirm. There is no surer way of avoiding trouble and securing for both races what they wish than this so called "Jim Crow" law. It probably secures more benefit to the negroes than to white people. We were on an A. and V. train going out of Jackson Saturday afternoon when the coach for the white people was overcrowded. It was hot and some people stood up. Others were uncomfortably seated. I had to ride in the smoking compartment for over sixty miles sitting by a man who stank with tobacco. In the negro coach every passenger had a seat to himself and then some seats to spare. They were comfortable and happy. But no white person could intrude in their car or destroy their comfort. We have heard complaints that the negro coaches were not as comfortable as those for white people. If this is true it ought to be corrected for they pay the same fare, but we have not seen the evidence of it.

Dr. Provine reports that already all rooms are taken in Jennings Hall at Mississippi College for next year.

STEWARDSHIP AND LIFE.

By FREDERICK A. AGAR.

Efficiency Secretary, Northern Baptist Con. (Synod is of address delivered before the Southern Baptist Convention at Jacksonville, Fla., in connection with the report of the Laymen's Missionary Movement.)

Stewardship is an essential part of a Christian life. It is the living witness to the individual acceptance of the Savior, for it is not possible to accept the Christ as Savior and reject him as a Sovereign. To really believe in and accept him as a Savior is to actually constitute him Lord of all that inheres in or belongs to the life. This makes the individual a steward of all he possesses, and he must follow the will of the Father-Owner in his use and disposition of all he possesses.

Let me first draw your attention to several things that need particular notice. The whole church must be led into the practice of stewardship. The pulpit and pastor must teach and practice the doctrinal principles of stewardship, for it will be very difficult to produce a steward in a church when the pastor is not doing his part. But this is true that the pastor will be able to lead the people very far along the path of stewardship where lay officers of the church are not giving concrete evidence of the same practice. A non-stewarding skin-fint demon will largely nullify all the pastor's efforts, for in the long run most of the people will do not what the preacher says and does, but what the lay officers say and do.

Stewardship is part of the Christian profession and new born souls must be educated into its practices. Education is a slow process; it is a costly process also, but in the long run the cost of it is a very fine investment. Too often we have caused a stewardship propaganda with money raised efforts and when that is done nearly always the educational values disappear in a money-grabbing process. Let us guard against this danger in the future and let the local church see to it that after regeneration the new born souls are carefully schooled in the science of Christian stewardship. On the other hand, do not ever attempt to substitute education for regeneration. Regeneration is a divine instantaneous act of God while education is a long drawn out process to be done by teachers under the leadership of the spirit of God. I plead for more and proper education.

Next I want to point out that many people confound stewardship and tithing. They are not the same, for stewardship is the principle and tithing is just one of its consequent practices. One is cause, the other is effect. Stewardship involves that which inheres in or belongs to life, while tithing relates only to money or substance. I believe in tithing and have found that after the grace of the New Testament it is an orderly and wise minimum standard for the distribution of money. As part of our stewardship let us practice tithing as a minimum standard and in every local church organize others in some simple way so as to continue to enlist others to the same minimum standard of distribution.

Before outlining what is involved in stewardship, let me remind you that we shall not produce a church membership that practices stewardship until we have restored discipline in the local institutions. Discipline is a lost art. When did you last hear of anyone being disciplined for covetousness? Yet it is true that half of our members give nothing and half of the rest that give something give so near to nothing that they are also to be classed as covetous. Remember, however, that discipline is not punitive but corrective. It is a process of love and not of anger or greed.

Stewardship involves life itself. You have no right to do as you please with your life. What does your Father-Owner desire to have done with a life intrusted to you for his purposes? Then it is that, whatever it may mean. Stewardship involves the elements that enter into life. It involves your time. Many an individual is

willing to give you money; yes, money in generous quantities, but refuses to allot any time to the great purposes of his Lord. "They first gave themselves" is the principle on which we must proceed and it is sometimes wise to refuse money from an individual when he or she thinks that dollars can take the place of personal enlistment with its consequent distribution of the time at the disposal of the life.

Stewardship involves energy and talents. The Father-Owner must have set aside for his purposes the first and best part of your energy and talents. To give him the leavings and not the first fruits is to cast reflection on your intelligence or your love. Even a superficial examination of the average local church will reveal the fact that the cause of the Lord Christ is not receiving a proper stewardship of the energies and talents of the church membership. Go into almost any community in your midst and you will find in the membership of your church are some of the leading business and professional people of the community. They make possible a successful town or city but the divine institution to which they also belong does not in any manner reflect their powers and presence. It is too often the worst managed organized group in the whole community. The church lacks the energies and talents of its business members to such an extent that generally it has no standing in a financial way and very often cannot get accommodation at the local banks on the credit of its legal officers, but must have the endorsement of them as separate individuals thus revealing that the organized body, called a local church, has not produced for its combined and divine purposes a stewardship of life and substance. A church should have the highest standing and the best credit of all the organized groups in its vicinity because it should represent the combined energies, talents and resources of all stewards in its membership.

Stewardship involves personality. To a commercial institution the salesman's personality is a most valuable asset. The personality of a Christian steward should be one of the great assets of the local church. We should be walking advertisements of our Lord and Savior. Yet as I look upon you now too many of you look more like an advertisement for a cemetery than for the Kingdom of God. Your faces should reflect your religion. You can be as ugly as I am but you can look pleasant about it and not abuse your gospel stewardship. If it pays in business circles to invest personality it will in a larger measure in the work of the Kingdom of God. Your stewardship must certainly cause you to show your Christianity in all the walks of your life. When your stewardship has properly involved your life and its time, energy, talents and personality you will find that you are living a planned life with a definite program for the days, weeks and years of life. The accountability of a steward will not permit of a hit and miss procedure. Too many preachers fail because they have no plan or program but are drifting along with a church that also drifts into failure. Have a plan for your life and for your church work.

Now I come to the last element involved in your stewardship. It is not necessary to say very much about it provided you have accepted what has already been said to you regarding your whole stewardship. Your substance or money will go to the Lord's work in right proportions if your life belongs to him and the gospel of a Christian steward has been placed in your heart and mind through a continuous educational process. The Lord must have the first fruits of all your increase to the extent of at least a tenth and as much more as your prosperity will permit. So join a local church and enter into the covenant obligation thereby with God and your fellow members to make a definite pledge upon the basis of your stewardship that you will give to him "cheerfully and regularly of your means for the support of the gospel at home and abroad." Having taken upon yourself this obligation and then to fail

to fulfill it is to make yourself a liar and a thief. Let us not do that! Let us help others not to do it. Let us keep the vision of our Father-Owner and of our Savior so plainly before us that their picture in our heart will shut out all else that might bring us to failure in our stewardship of life. May the face of your living Christ envisioned in your heart help you all to be good stewards of all His manifold mercies.

THE CONTROVERSY ON THE CREATION IN GENESIS.

It is with serious regret that one sees the rather unfraternal and somewhat intolerant spirit manifest in some of the discussions about the charges of heresy in regard to the teachings of "Science" in our colleges, and especially as when in apparent conflict with Genesis. It is unfortunate that good brethren must differ, sometimes so radically, about fundamental doctrines. But this seems, in a great measure, unavoidable under present human limitations. Comparatively few men, even among the well educated, have the talent, or, ability to formulate an expression of a new scientific theory, in its incipient stage, in terms harmonious with accepted facts, and principles. And it is still more regrettable, that in some instances, there is, apparent, a disposition not to be harmonious, nor even, conservative; and these are often the talented leaders of destructive criticism—enemies of the Christ, who lead the immature young scientists into many a logical trap and false position, before they have learned the art of expressing their false position, before they have learned the art of expressing their new-born theories consistently with their own established principles. On the other hand, there are very few, indeed, who have that breadth of view, and intellectual culture, to look at a radically new discovery, outside the purview of their limited knowledge, without prejudice and without malice.

By high and competent authority it was said of one prominent professor in the Chicago University, (who had made himself notorious, by some "scientific" pronouncements), that he seemed "incapable of expressing himself correctly," consistently with his own settled convictions. His explanations, in answer to criticism required explanations more and more. Great allowance should be made for these imperfections and shortcomings of such unfortunate brethren. And certainly they should have kindly consideration in the criticisms of their stronger brethren, who can think deeper, higher, broader and so much longer, both backward and forward, than their more rash and not less ambitious fellows, who aspire sometimes to think out aloud.

The theory of evolution is on trial before the public, and has been so, now, for more than one generation. And yet many of the public appear not to know that there are different theories of evolution; or, if knowing so much, are not able to distinguish between them. It is common to hear one speak rashly of the Darwinian theory of evolution and betray an ignorance of what Darwin did really teach on this subject. The charge that he taught man's evolution from the monkey, is not exactly true, but the inference is perhaps excusable in those who are not able to see the difference. Yet justice to Darwin and others who hold, or, are inclined to modified views of evolution requires, that they be correctly quoted on this very controversial subject.

It is probable the final outcome of the present trial will be according to what was said recently by one of the most wise and level-headed, orthodox, Baptist Ministers of the passing generation substantially as follows: "He could accept theistic evolution if it conceded, first of all, a theistic evolution." A divinely created element involved, to be providentially evolved. But that would be development rather than evolution.

The real issue is on the process of creation. All agree that man, and all other animals, were originally made from the dust of the ground, with

approximately seventy per centum admixture of water. And this is still the direct source of every living animal body. But, surely no one imagines the great Creator, in the beginning, as handling the dust of the ground as a mason handles his mortar, in order, to fashion the wonderfully complex body of man. Neither is it rational to think of Him as performing a surgical operation on the body of Adam to get a rib from which He could artistically fashion a woman. While these scriptural statements refer to the creation of man, both the male and the female, must, in obedience to God, be accepted as absolutely and unquestionably true, it must be remembered, that the facts are given in figurative language, which even little children may easily apprehend and appropriate to their edification; but, which the wisest of men may not fully comprehend, nor the wickedest confound. The details of the progress of the creation of man are not given. All theorizing thereon is, to say the most, only scientific guess-work.

It is easy, for a sincere believer in the word of God to close all speculation, and much study, which is a weariness to the flesh, with the conclusion, that "God spake the Word and it was done". But, this does not necessarily signify that it was not done in a regular, orderly and scientific process. The Almighty Creator is not limited by the circumstances of time and space. He is able to compress the usual, orderly processes of a thousand years into as many seconds, even less. Thus it was possible for the whole creation of this world, including man, to have been accomplished in the time of six of our common days. And it should not be questioned at all if the Word of God only said so.

But it does not say so. And there is no necessity for supposing it was so. On the contrary, every thing in the Divine Record indicates a deliberate, orderly, scientific process running on through ages. The word "day" is used with no less than three meanings, in the Bible account of creation; and in Gen. 2:4, it is used to include the entire creative period. Besides, all truly scientific revelations tend to confirm the meaning of the creative day as an indefinite period.

History records the bitter fight made against the Copernican system of astronomy, and the Roman Catholic fight, excathedra, against the "unorthodox" theories of Galileo, and the "Visionary" schemes of Christopher Columbus; now all accepted generally as orthodox and scientifically correct. It is scarcely more than fifty years since the science of Geology had a fight for its recognition, because it was supposed to be antagonistic to the teachings of the Bible. But intelligent, scientific theologians soon showed the remarkable harmony between the scientific revelations of Geology, and the Divine revelation of the Bible; and then propounded the question: "Where did Moses get all this truly scientific Geological information thousand of years before the science was born in the intellectual World?" There can be but one answer: It was a revelation from Him, Who knew how He had done those things, and Who also knew in just what imagery to make His revelation.

We are not ready yet to accept the theory of our descent, or rather ascent, from an anthropoid animal as the common ancestor of both man and monkey. There is, as yet, no proof of this theory of Darwin and others. But, allowing for the moment, the altogether improbable hypothesis, that some time in the future it should be shown by unmistakable evidence, that for ages before Adam came upon the stage of creation, there existed a race of soulless anthropoids, created, as all other animals, from the dust of the ground, that the Great Creator of His Own sovereign right and election in the course of time chose one of them, into whom He breathed the breath of a higher life, and he becomes a living soul whom he called Adam! Would that disprove, or, unsettle the Divine Record in Genesis? By no means. But it would, doubtless, jar some people very much,

whose imaginary-conceptions of the process of the creation are literal and crude. Between this hypothesis and the common literal one, some may feel impelled to choose; either a miraculous evolution, directly from an anthropoid or a miraculous creation directly from a mud-hole! Which is the more honorable to man and his Creator? Which is the greater miracle? Which is the more reasonable? Neither is acceptable to Sanctified intelligence.

We do not know what was the process in the creation of man. It is not revealed. The details are God's own secret, and we should not be trying into secrets which He has seen proper, so far, to keep from us an dour generation. But we accept the Biblical account of creation, including all that is said about the creation, and the fall of man, just as a little child accepts the legends of Santa Claus, from its parents. Not that the legend is literally true; but it is true in spirit; (there is at the time a Santa Claus spirit abroad, and many personifications, and much good is done both directly, and in the reflex influence upon all participants; notwithstanding the possible evil of the incidental deception). Even so we accept the word of God in these premises, but well knowing that while it may be in a very large measure figurative, and not to be taken in its crude, literal sense, yet there is a higher sense, in which it is pure, unadulterated Truth; and in receiving it as the word of God we get the truth of God in our soul, as we get the nourishing vitamins in our systems when we eat the wholesome food which the Great Creator has ordained for our use; though we see them not, neither do we know what they are. Even so when the unlearned accept the word of God in its simple sense they inwardly receive and digest the sincere essence of the truth.

It is certainly possible that the Infinite Creator of the universe could have produced all things according to the literal import of the first four chapters of Genesis. For any one to deny this is to write himself down as grossly ignorant of the character of the Supreme Being whom we worship as God.

But it is far more consistent with what we know of the manner of His revelations as recorded throughout the Bible, to regard these four chapters as largely allegorical;—Truth, Absolute Truth, but Truth wrapped in the most wonderful attractive and adaptable imagery. It is becoming in all Saints to accept the Record as parabolically true, but recognizing the fact that it has a mystery which only the enlightened children of the kingdom may apprehend. In instances where this view has obtained there has been apparent, the better apprehension of the sincere essence of Truth.

The writer believes he is thoroughly and consistently conservative, in regard to the teachings of the Bible; but he is also jealous of the superstitious, Romish, and Jewish investments, of the Bible doctrine and religion. It has been almost a desperate fight to keep the doctrine pure, and the practice even tolerably consistent. Only the manifest presence and help of the Lord has made this possible.

For three hundred years the scheme of chronology invented, or devised by the Irish archbishop Usher was accepted as Biblical; but within the last fifty years it has been shown to be not only unscientific but unbiblical. It has been demonstrated beyond any reasonable question that there were great empires and populous cities in this world long before the time assigned to Adam and his generation, by the adventurous archbishop Usher. It is hard to free the common mind from this and other Romish traditions; such as Christmas, and Easter,—while millions are still in bondage to the commercial and, avaricious invention of purgatory;—and for no other good reason than that they will not critically search the scriptures inquiring whether these things are so. There is but one Bible. It is the word of God—Absolute and Consistent Truth,—but there are many hundreds of varying interpretations, be-

cause so many come to the study of the Bible, biased in mind, seeking only confirmation of preconceived opinion.

Is it any wonder then that young scientists, broken loose from the bonds of ignorance, superstition, and Romish traditions, should now and then swing towards the other extreme of scientific invention of what appears to them as plausible theories, rather than solid scientific deductions, in harmony with established facts. While we may not tolerate, in the least, their heretical vagaries, we should condone their rashness for the sake of their heroism, and kindly teach them the way more perfectly; and never assail them in the spirit of a Bombastes Furioso to their resentment and humiliation. Let us never forget, that every great revelation, scientific or otherwise, is born in a travail of opposition, and we should be careful lest we be found fighting against God, and withal, deal kindly with one another for Christ's sake.

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THE REVELATIONS OF THE TOMBS IN SAKKARA.

B. P. Robertson.

Our visit to the Tombs in Sakkara while we were stopping in Cairo was exceedingly interesting. You know the Pyramids of Egypt are the tombs of the rulers and located in its ancient cemeteries of the country. The Pyramids around old Memphis stand in the old cemeteries of that ancient city. Sakkara is one of these cemeteries where much excavating work has been done in recent years. We were shown one royal tomb where the decorations on the walls revealed clearly the social conditions of Egypt at the time the work was done. We saw painted on these walls the social and political conditions that existed in Egypt from thousand years ago. There was revealed also on the same walls the rulers of the time that this artistic work was done, and this tomb was cut in the solid rock. Some excavating work was going on while we were there and we saw the bodies of people being uncovered that had been buried some thousands of years. Here we were shown the images of its sacred bulls that were made in upper Egypt and brought to Memphis and Sakkara, a distance of over five hundred miles, more than four thousand years ago. These granite statues weighed many tons and they were brought to Memphis on rafts and carried from Memphis to Sakkara on rollers and placed in position. The Egyptians worshipped the bulls that had white feet and tail and forehead and they buried these in the granite sarcophagi and joined them in these tombs. The Egyptians worshipped the bulls which were sacred to them because perhaps they looked upon them as connected in some way with their prosperity. This was true of their worship of other living creatures because they were connected with their prosperity. How strange it is that people who are intelligent in many things are so ignorant in religious matters. How can people of ordinary intelligence worship the creature rather than the creator? How dreadfully ignorant the world has always been of spiritual things. The intelligent Egyptians of ancient times demonstrated that man cannot by wisdom find out God. Man is in absolute need of the special revelation of God in the Bible. Cairo, Egypt, April 6, 1922.

Southern Methodists at their recent Conference in Hot Springs created a Board of Hospitals, so that the ministry of healing is taken out of the hands of the Mission Boards. The Conference also considered changing the name of the church from Methodist Episcopal Church South to the Methodist Church or Methodist Episcopal Church of America, a majority committee favoring the former, but no change was made pending the outcome of the proposal to unite Northern and Southern Methodists. It is freely said that the desire for a more democratic administration got a black-eye at the Conference.

The Baptist Record

BAPTIST BLDG. JACKSON, MISS.
Phone 2131.
\$2.00 per year, payable in advance.

PUBLISHED EVERY THURSDAY AT
JACKSON, MISSISSIPPI
BY THE
MISSISSIPPI BAPTIST CONVENTION BOARD.
R. B. GUNTER, Cor Secy.
F. L. LIPSEY, Editor.

Entered at the postoffice at Jackson, Miss., as
second class matter.
Acceptance for mailing at special rate of post-
age provided for in Section 1103, Act of October
1917, authorized April 4, 1919.

When your subscription expires unless you send
your renewal, our name will be dropped from
the list.

Obituary notices, whether direct, or in the form
of resolutions, of 100 words, and marriage notices
of 25 words, inserted free; all over these amounts
will cost one cent per word, which must accom-
pany the notice.

EDITORIAL

KEYING THE CAMPAIGN.

There are people who are perhaps a little weary
of the word campaign, and we are not married to
it. There is a better word to express the way
God's people are to carry on God's work, we shall
welcome it. But for the present let's suffer the
use of this word.

But by campaign we do not here mean any
particular period in the work of the Kingdom, not
what we call the 75 Million Campaign, but the
purpose and effort to bring in the Kingdom of
God on earth, to enthroned Jesus Christ in the
heart of men, to work till the Kingdom of the
world becomes the Kingdom of our Lord and His
Christ.

There are many departments of this work,
many fields of service and many ways of minis-
tering. They embrace the whole world, and they
include every sort of need of humanity. But
there must be one central, focal dominant, con-
trolling idea and purpose in all of it. There will
hardly be any difference of opinion or demurring
to the statement that the saving of the lost is
the first and greatest purpose in all our varied
ministry. It is the note by which all other notes
must be attuned, or all the work will be out of
time. We must not lose sight or hearing of it at
the fall of losing contact with the purpose of
the whole program. It doesn't
matter what particular interest one may be charg-
ed with or concerned about, he must not forget
the outstanding business of God's people is to
bring men into the Kingdom, under the control of
Jesus Christ. A man may be an editor or Secre-
tary, College President or Superintendent of
orphanages or hospital or what not, but he can't
afford to get away from the grip of this convic-
tion that our first business is to save men. It
is a fact for him to emphasize and magnify his
office or his department of the work, and to give
himself to it heart and soul. But he must know
that everything must be kept in line with the
unfailing purpose of God to save them that
believe. The writer speaks this to himself and to
all his brethren.

It is easy to grow from the ministry of Jesus
that is in line with him. Before he was born
it was said, "Thou shalt call his name Jesus, for
he shall save his people from their sins." He himself said, "The Son of man came
to save and to give that which was lost." Again,
"I came that they might have life." Again,
"The Son of man came not to be ministered unto,
but to minister and to give his life, a ransom
for many."

It is easy in the multiplicity of duties to over-
look the main thing. It is difficult to keep be-

fore us the obligation to save the lost as primary,
when our plans and programs and finances have
to be looked after. It is possible for people to
become a part of a machine. Unfriendly critics
may take pleasure in pointing this out. Friendly
critics will be pained to observe the tendency in
themselves or others.

But the cure for it. There is one sure cure
for this trouble and that is for every one of us
to put the emphasis in his own life and work
on winning the lost to Christ. It is good that we
have great revival seasons, certain times of the
year when the churches turn their energies to
the task of bringing men to Christ. It ought not
to be sure, to be confined to one season of the
year, but it ought to be greatly stressed at this
season. Let us purpose that we will by prayer
and personal effort do what we can to win men
now to Christ. Let us remember that this is the
task of the churches. And then let this key note
be sounded in all our denominational work. Mis-
sions is primarily soul saving on a larger scale.
It is extending an arm to rescue the perishing
to the ends of the earth. If we labor for the sav-
ing of the lost in our own community, we will
be willing to give that others may go and save
the lost in every community to the ends of the
world. If we lose interest in the saving of the
lost, we have pulled out the keystone in the arch
of all our denominational work.

THE EVANGELISTIC CONFERENCE.

It is not the purpose here to give a detailed
report of the conference held last week in Clinton
but to sum up some impressions of it.

It was a great success in the attendance. There
were 150 preachers in attendance beside a num-
ber of women and laymen. At times there was
a good local attendance of Clinton people. We
have so many good things that it is not easy to
say of anyone that it was the best, but we serious-
ly doubt if any gathering of our people has help-
ed or will help more people in a vital way than
the gathering of our preachers at Mississippi Col-
lege last week for three and a half days. They
were strenuous days, and we doubt if anybody
ought to keep up that pace for a week. We met
early and staid late and the brethren were good
stayers. They came from every part of the state
and the fellowship was sweet and inspiring. They
were well taken care of in Jennings Hall of Miss-
issippi College, the College and the Convention
Board sharing the boarding expense.

The business of the Conference was specially
to prepare for the evangelistic campaign of the
summer, how to do the most good and the most
lasting good. There were three of the Bible
lecturers, Dr. A. C. Cree of Georgia, Dr. DeMent
of the Bible Institute in New Orleans and Dr.
A. T. Robertson of the Louisville Seminary. And
they mutually surpassed each other. Dr. Cree
spoke on the Denominational Vision and the Bible
teaching about money. Dr. DeMent spoke along
distinctly evangelistic lines. Dr. Robertson gave
a series of expository lectures on the Epistle to
the Hebrews. If people do not study this book
more diligently and intelligently henceforth, we
shall be much surprised.

But the majority of the addresses were by our
own Mississippi men and we have never heard
so many thoughtful, suitable and well prepared
speeches. They were to the point and hit the
mark. Again and again we wished that every
preacher in Mississippi, and some other folks,
might have been there to get the benefit of them.
Every one of us was helped. Among the best
impressions made was the purpose formed to
pray and work for the salvation of the lost. This
summer ought to witness the greatest revival
wave we have ever had in Mississippi. Let those
who were there and those who were not there
make supplication night and day for it.

Not only was the evangelistic fire kindled, awak-
ening a longing to see men and women saved in
our state, but we are better prepared to work

for the salvation of the whole world, and give
better support to all of our organized work.

Dr. G. P. Stealey, editor of the Baptist Mes-
senger was given the degree of Doctor of Divini-
ty by the trustees of Oklahoma Baptist Univer-
sity. He fits it all right.

Pastor H. J. McCoil has with him in a meet-
ing at Istrouma Baptist Church in Baton Rouge
Brother J. P. Harrington, of Crystal Springs,
and asks the aid of your prayers.

Pastor T. L. Holcomb of Sherman, Texas,
closes his first year with 273 additions, 141 by
baptism. All departments of the work are in
fine shape and the outlook hopeful.

Hattiesburg Encampment from Sunday,
July 23 to Friday 28th.

Blue Mountain Encampment from Sunday,
August 13, to Friday 18th.

It is said that there were over 2,000 people
who responded to the three invitations made by
Gypsy Smith Jr., in his meeting in Jackson, for
profession of faith, for rededication and for
church members who have come to Jackson,
to line up with the work here. Perhaps two
hundred have joined the Baptist churches.

Many pastors have sent in names of people to
whom we are sending free the Baptist Record
for one month. Have you? If not will you
send in names of those not now getting the
paper and it will go to them free for one month.
Don't wait. Please write the name and post of-
fice plainly.

LET BAPTISTS PREACHERS AND CHURCHES BE DISCRETE.

A. J. Barton, D. D.
Chairman of the Commission on Social
Service, Southern Baptist
Convention.

Mob law is no law; no law is anarchy. Anarchy
is ultimate destruction and death to all the rights
and liberties of the people; it is also destruction
to property and death to the people. Grievous
things have happened and are still happening in
America especially in our Southland.

Mob violence started against members of the
Negro race charged with the nameless crime a-
gainst womanhood. Like all lawlessness it has
grown. Now men are mobbed for almost any
offense, real or imaginary. Negroes are brutally
burned alive, and their bodies riddled with bul-
lets as they die or after they are dead. Men are
haled from their homes, spirited away and flogged
or tarred and feathered by mobs masqued or un-
masqued. Suppose such things happened in Eng-
land, how would they appear to us and what
would we say? We might possibly be able to
imagine them in Russia, but even these they
would shock us beyond words. We must not al-
low the foundations of our civilization under-
mined.

Speaking at this point the Southern Baptist
Convention sends out this note and appeal:

"LAW ENFORCEMENT. As already hinted
our main task concerning the liquor traffic is to
demand and secure the enforcement of the law.
This gives proper occasion for a clear and em-
phatic word touching the vital matter of law
enforcement in general. Our only safety and
security rests upon the Constitution and laws,
both State and National, and their equal, just
and impartial enforcement. Ours is a democratic
republic. The government is of the people, by
the people and for the people. Laws are enacted
by the representatives of the people in response to
the will of the people; they are to be enforced by
constituted authority acting as the sworn servants
of the people. The constituted authorities need
and must have the support of a wholesome pub-
lic sentiment in the performance of their difficult

task. They should receive public approval when they are faithful and public censure when they fail. If any officer whose duty it is to enforce the law leagues with crime or fails in duty he should be recalled or impeached and the people should put into the office somebody that can be trusted, somebody that will take seriously and regard sacredly his oath of office. If an officer fails in an appointive office he should be immediately removed by the appointing power. Such conditions can be brought about only by a free unshackled press, platform and pulpit. It can not help, it can only hurt, for individuals to take the enforcement of law and the administration of justice into their own hands. To do so would be a double crime, a crime against the individual sought to be punished and a crime against society and government as well. Every right of every individual, both personal and property, is based upon the constitution and law. Under the principles of the American government every man charged with crime is guaranteed a fair trial, in an open court, by a jury of his peers with the right of calling witnesses to his defense and having all the facts in the case duly and judicially considered. Any other procedure is mob rule and, if adopted generally, will ultimately undermine and overthrow everything we hold dear. Public meetings may be called, in many instances ought to be called, and every citizen should stand out openly and above board for fundamental American principles, chief among which are the Bill of Rights, the guarantees of liberty under the laws of the land and the faithful and effective enforcement of every law on the statutes. Only so can we have a stable government and an abiding social order. Your Commission feels that we cannot too strongly urge upon our pastors and churches the importance of not becoming allied with or giving approval and support to any movement or organization that violates or tends to violate these sacred and fundamental principles. Let us do nothing that will bring embarrassment to us or harm to the government and to the cause of Christ."

Nothing could be more important than that our pastors and churches should be wise and discrete, not allowing themselves to become entangled in any way that would seem to encourage mob rule. It is scarcely less important that they should be steadfast and courageous in standing against all forms of wrong and for all forms of right. Preachers and churches who thoughtlessly become in any way allied with masked movements take great risk of embarrassment to themselves and harm both to the government and the Cause of Christ, however worthy the members and the motives of such movements. This is a time for preachers and churches to be wise. The cause of the Lord Jesus is out in the open; it lives in the light. It dispenses light and its light shall save and sweeten the world. "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth the truth cometh to the light, whither his deeds may be manifest, that they were wrought in God."

Alexandria, Louisiana.

A GREAT DEMONSTRATION OF SOLIDARITY Baptists Are Going On. By L. R. Scarborough.

The Jacksonville session of the Southern Baptist Convention was a mammoth Baptist affair, more than 4,000 messengers present, with thousands of visitors—a six day session of high tides and constructive, aggressive Kingdom work; all performed in a spirit of unity, freedom and brotherhood; reports for three years of high achievements, the most marvelous in their history in missions, benevolence and evangelism. The organization of around 2500 new churches; the baptism of around 500,000 saved people; the contribution and distribution of more than 35 million

in money for Christ and His causes is a record to make us happy and the angels to rejoice.

Dr. Mullins made a great President. His address at the opening session was a matchless piece of sense, sanity, orthodoxy and stirring eloquence. He set the note high for the Convention. The heart of his message was that Southern Baptists will not turn back, nor even look back.

All the Boards made great reports in the spirit of the great achievement; and sane optimism, thanksgiving for past victories, heroism and faith for present difficulties, unity and solidarity, with a conquering conquest for the future characterized these chosen secretarial leaders of our Boards in all their reports and speeches. Not a low note was sounded, nor a sign of pessimism.

The 75 Million Campaign.

On Wednesday afternoon, the first day of the Convention, the Conservation Commission made its annual report to at least 5,000 people. The report recorded another year of achievement—more than 10 million raised in cash, more than 250,000 baptisms, progress in all lines, a unified, solidified Baptist loyalty, no break in the Baptist line, more than 35 million raised in cash within three years—which is about 20 million more than we raised in the three years before the Campaign. The report recommended that we go in for at least 500,000 baptisms this year; a great soul-winning, perennial campaign for lost souls; a concerted, Southwide, all-the-year, all-at-it movement for stewardship and tithing; a unified, Southwide campaign for enlistment, heading up in another "Victory Week", to secure cash and two-year pledges from all unenlisted Baptists—those we did not reach before and those we have received into our churches since Victory Week. One strong recommendation was that we go on, go on together, go on as desert-crossers, go on to complete final victory. Following the Chairman's report for the Commission

Dr. Truett Spoke.

This mighty prince of Baptist preachers never spoke better. His voice was clear, his soul was aflame, his brain scintillated. His words were the very voice of God calling Southern Baptists to renewed consecration to the finishing of the task begun and carried on under Christ's leadership. A great throng of Baptist heroes and heroines fresh from the field of Gospel conflict wept and joyed together with the great preacher as he lead us up to the mountains of vision and victory. His message was a trumpet call to Baptists to go on, out, up, forward, with an unbroken line, with love-loyalty, and with an impassioned hunger for the salvation of a lost world. When he had finished his impassioned appeal the Chairman of the Conservation Commission called on the great Baptist throng of leaders and Kingdom-builders to say by standing whether or not they meant to go on with their campaign loyalty, with their sacrificial offerings, with their prayers, their faith, their lives. The Heavenly tides came in on us; the very breezes from the Heavenly hills were fanning our faces. Good was there in a mighty unifying, solidifying power. The great throng with a passion for conquest stood, registering their will to win and their determination to go on.

Stood as One Man.

They did not wait nor halt nor hesitate. Up, with tears, with faith victorious, with unity and a fixed will to win, they rose, moved by one Heavenly, Christly impulse. All stood but one—just one as far as anybody could see. Five thousand co-operating, campaigning, Christ-loving and aggressive Baptists on one side and just one lone, criticizing pastor-editor on the other side. He exercised his liberty in refusing to go on and finish this great task. The rest of us exercised our freedom in resolving to win and to go on in Jesus an unconquerable phalanx for the glory of Jesus Christ. We are to be congratulated that only one out of such a great host refused to go on with us. My soul was stirred to its depths. I had gone to the Convention with great anxiety and almost incessant prayer for the issues of our great Convention; and then this great co-oper-

ating force, coming from every place of labor and toll and sacrifice in our glorious Southland said "We mean to win; we have a passion for conquest; we will not go back; but we will go forward together and put over this movement so well begun under the leadership of Christ." It was enough to stir the hearts of angels. A band of 5,000 desert-crossers was organized to go on to cross the Red Seas, the barren deserts, the swollen Jordans, to take the Jerichos and Ais, and enter the Promised Land. How glorious was the triumph and the reassurance that this Convention brought to the laborers everywhere! There were many things about the Convention to give joy to our people, a great meeting on Saturday night when the Convention almost unanimously decided, after a most interesting and invigorating discussion, to go on to build the great hospital in New Orleans. That meeting showed that the Convention was still a deliberate body and that we had all the liberties of speech we needed. It not only preserved our liberties; but it also preserved our institutions and the morale of our people. The great hour when 49 volunteers appointed by the Foreign Mission Board to go afield for us was an hour of transcendent transfiguration. There were many other hours of high tide and glorious interest; but the one mighty message that the Jacksonville Convention sends back and out to our people is that Southern Baptists, unified and solidified in a great democratic organization, mean to go on to finish the task and then to go on, still further in a new and larger movement.

The task ahead calls for heroes and desert-crossers. Let's hear this mighty call and give ourselves without reserve to the putting over of the Kingdom of Jesus Christ.

TATE COUNTY W. M. U. RALLY.

The first W. M. U. Rally of Tate County Association was held with the W. M. S. at Arkabutla Thursday Morning, May 4th, 1922. Mrs. B. F. Whitten, Superintendent called the meeting to order.

Mrs. Ballard led the Devotional Service reading the 23rd Psalm after which we were led in prayer by Mrs. M. F. Doughty.

Greeting from Arkabutla W. M. S. was then given by Mrs. W. A. May. Response by Mrs. M. M. Powell.

Campaign results in Mississippi were given by Mrs. C. M. Yates. An instructive and helpful paper on the Beauty and Value of cooperation was read by Mrs. Brickell of Senatobia in which she showed that if we live at all we must live together and that cooperation in the Lord's work gives Fruitage and Joy.

Mrs. A. A. White of Memphis was then given the floor with unlimited time and spoke to us for an hour, or more. Never at any time or place have we been privileged to hear a more spiritual and beautiful message than the gifted and godly woman brought to us. Her thoughts centered around the Lord's invitation to Moses. "Come up unto the mount said God that day unto his servant Moses." She urged a higher plane of Christian living and training young people, told of the needs of the State and the necessity of Christian giving.

After prayer by Rev. B. F. Whitten visitors were recognized.

We were then invited out on the church lawn where a delightful picnic lunch was served. Arkabutla ladies are noted for their good cooking so it goes without saying that we fared sumptuously. Afternoon session was opened with a devotional conducted by Mrs. T. J. White, who read the 34th Psalm.

"Christian Stewardship" was the theme of a splendid talk by Mrs. M. F. Doughty.

Mrs. Farrington of Hernando was asked to talk to us on any subject she might choose and in her sweet Christian way told of the value of tithing and the way it would solve all financial problems of churches. Mrs. Whitten also spoke on the same subject.

(Continued on page eight)

EDUCATIONAL DEPARTMENT

D. M. Nelson, Secretary

June is Christian Education month. May we make it such in fact as well as in name. Let every Sunday school put on the special program which has been prepared by our denominational leaders. Let every pastor bring to his people a stirring message on this great theme. Let every lover of Christian culture, in every belief, in our Baptist principles and program rally to the support of our institutions of learning and our young men and young women to them, great droves.

Some Facts About Southern Baptist Educational Institutions.

Southern Baptists have a larger investment in educational institutions than any other denomination in the South. The property value of schools is \$26,181,407, while the endowment is placed at \$11,323,793.

The total number of institutions is 119, including 54 academies, 24 junior colleges, 36 colleges and 3 theological seminaries. These schools are distributed as follows: Alabama 8; Arkansas 5; Florida 1; Georgia 16; Illinois 1; Kentucky 11; Louisiana 3; Mississippi 4; Missouri 7; New Mexico 1; North Carolina 18; Oklahoma 1; South Carolina 10; Tennessee 10; Texas 13. There were enrolled in these institutions last session 31,956 students of whom 13,097 were men and 18,867 women. There were a total of 2466 ministerial students attending Baptist schools last year and 2417 other young people preparing themselves for definite forms of missionary and general Christian service. In addition to the students enrolled in Baptist schools last year, there were 9403 Baptist young men and women attending the various state schools of this section out of a total enrollment in these institutions of 45,494.

Wake Forest's Good Fortune.

Many years ago Jabez A. Bostwick, a Standard Oil Magnate, died leaving a bequest of \$25,000 to the endowment fund of Wake Forest College. He also left \$25,000 to a daughter, adding that the amount with interest, should go to the college in the event that she should die without an American born heir. The daughter, Mrs. Sarge Bronoff, died March 3, 1921, leaving three children, all British subjects. The \$25,000 has now amounted to \$1,250,000. The referee has recommended that this amount be turned over to Wake Forest college. We rejoice with North Carolina Baptists and the friends of Wake Forest college upon their good fortune. When we succeed in changing the constitution of Mississippi so that individuals can so desire may will property to a Christian institution, some morning in the near future will be announced in the newspapers that Mississippi colleges are the recipients of the generosity of some noble souls.

Excerpts from the Third Annual Report of the Educational Board of the Southern Baptist Convention, by W. C. James, Corresponding Sec.

Each state in the territory of the Southern Baptist Convention should employ a secretary of education, or some one by whatsoever name he may be called who shall give his entire time to the promotion of Christian Education in that state. Education in its way, is as important as missions and evangelism in their way, and, while the various state conventions for years have employed evangelists and missionaries to carry the message of salvation to every part of the land, the work of education has been left almost entirely to voluntary effort. One sometimes wonders which is more important, the

birth of souls into the kingdom of God, or their education and training after they are born. Since the campaign began, between 400,000 and 500,000 souls have been added to Southern Baptist churches. Their value, however, to kingdom interests will depend in a large measure upon their education. Now that our people are appreciating education of the right sort as never before, and since the Southern Baptist Convention has elevated it to equal rank with missions, it would seem reasonable as well as necessary, that each state have at least one thoroughly competent man giving his entire time to the promotion of Christian Education, while having at the same time, several who give all of their time to missions and evangelism. At present there are only four states—the two Carolinas, Tennessee and Mississippi—which have a secretary of education, and of the remaining thirteen there are perhaps only two which would find it difficult to support such a man for full time. There is no more inviting field of labor today among Southern Baptists than that which is open to a state secretary of education, and no Baptist state convention should think of being without a secretary of education any more than it would think of doing without a secretary of missions, or a secretary of B. Y. P. U. and Sunday school work.

Standardization.

"Every school owned by Southern Baptists should be standardized as soon as possible. By this is meant that our academies should be standard academies and our colleges standard colleges. It may not be generally known that there is now in process of formation a national standard for colleges and high schools and academies. This standard has advanced far enough for it to be known that certain requirements will be made as to buildings and their furnishings, apparatus for the science departments, endowment, the qualification of teachers and their salaries. It will be necessary for our schools to meet these requirements or, if they do not, suffer the consequences which may be unpleasant and in some cases harmful. But to enter the realm of standardized institutions costs money, and our people are hereby encouraged to acquaint themselves with the requirements of such schools and in the next campaign, give sufficient money to enable them to meet these requirements, and thus be equal to the best in the land."

Illiteracy.

"In the territory of the Southern Baptist convention there are according to the census of 1920, 4,850,474 men, women and children over ten years of age who can neither read nor write. Of these 1,842,162 are colored, 1,763,372 are native Southern whites. What a vast missionary opportunity is this in our midst—in our state, county, community—one too which should not be neglected by a denomination, which is spending millions, and rightly so, to spread the light of learning and Christianity around the globe. The stories that come from the volunteers here and there in the South, who are teaching adults, even grandparents, to read and write, are pathetic but inspiring and make it easy to believe that by the combined efforts of the states and the different denominations, illiteracy in a few years can be practically banished from the South."

"Christian education day has reached an abiding place in the calendar of special days. In co-operation with the Sunday School Board the Education Board has issued a program for the suitable observance of Christian Education day in the Baptist Sunday schools and churches of the South for Sunday, June 25th. The material has been prepared and arranged so as to be

adjustable to the needs of both large and small Sunday Schools. It is not expected that the entire material will be used in every case, but it is hoped that every school will give some sort of observance to this day. The average school has been in mind in the preparation of the program."

One of the most important and far reaching actions taken by the Southern Baptist Convention, relative to education, was the approval of the report of the committee on Standardization, appointed by the Southern Baptist Educational Association at its meeting in Birmingham last December. I give the report of the committee in full below. Let every Baptist interested in the future of our colleges read the report carefully so that when the time comes he may act intelligently in the matter.

Report of Committee on Standardization Appointed by the Southern Baptist Education Association.

During the world war the American people became thoroughly convinced that this awful tragedy was the direct result of a type of education which ignored God and destroyed faith in Jesus Christ as the Savior of men. Our people have been giving more thought to the study of the essential difference between the type of education provided in our denominational schools as contrasted with that which is given in non-denominational schools and all other schools and that essentially our schools are like in character with our Baptist churches and exist for the gaining of like ends.

This fact is brought out in a series of definitions.

1. A Christian is a regenerated communicating personality, communicating with God through Jesus Christ, and communicating for Jesus Christ to the world.
2. A Baptist church is a group of regenerated communicating personalities, organized upon the New Testament plan, communicating with God through Jesus Christ and communicating for Jesus Christ to the world.
3. A Baptist school is a group of gifted communicating personalities, organized, communicating with God through Jesus Christ and communicating for Jesus Christ to the expanding minds of the youth whom they teach. The religious standards of every Baptist school therefore must be as high as the standards of a Baptist church.

However, it is necessary that in promoting our schools that we recognize that there are educational standards which also must be met.

REPLY TO REV. W. E. TYNES ON MILLENNIALISM.

By J. W. LEE.

In the Baptist Record of May 18th is a two page article from Bro. W. E. Tynes trying to show that the interpretation of the Holy scriptures by Millennialists is not sane and well balanced.

After some derogatory remarks about the Millennialists he says:

"The prevalent and most popular conception of the Millennium according to its proponents is: that coincident with the binding and imprisonment of satan there will be a wonderful regeneration of the whole world (varying largely according to their different views) under the unopposed reign of the Lord Jesus Christ; and, following out their literal interpretations there will not only be universal peace, prosperity and long life with brotherly love among men, but even the wild animals will be so changed; that the wolf shall dwell with the lamb, and the leopard shall lie down with the kid and the calf and the young lion and the fatling together and a little child shall lead them. And the cow and the bear shall feed and their young ones shall lie down together. And the lion shall eat straw with the ox, etc., and that all this thousand years must precede the end of the world and the final judgment. The pre-millennialists hold that Christ must first come and institute

the Millennium while the post-millianists hold that he will come at the end of the thousand years as a grand climax ushering in the end of the world and the final judgment."

This is about as good statement of the views of the Millennialists as you could expect from one who opposes them.

The reader will note that the says; "and following out their literal interpretations," etc. Here is an admission that the Millianists put a literal interpretation on the scriptures and that when interpreted literally they teach (a) That Satan will be bound and imprisoned when Christ returns. (b) That a wonderful regeneration of many things will happen. (c) That Christ's reign will be unopposed by Satan. (d) Universal peace, prosperity and long life, with brotherly love, will exist among men. (e) That the nature of carnivorous animals will be so changed that they will not feed on the flesh of each other any more and that they will be so docile that a little child shall lead them. Certainly it would be a very happy condition if such a state existed. If the scriptures, when literally interpreted, teach that such a state will exist then why not interpret literally? If the scriptures which teach of the personal return of our Lord must not be interpreted literally then why interpret literally those that teach of the virgin birth, the deity of Christ, the fall of man, the new birth, the resurrection, blood atonement, baptism, etc?

If the Jews would interpret their scriptures (the old Testament) literally they would see that Jesus is the Christ.

Their own scriptures teach (a) That Jesus would be born of a virgin, Isaiah 7:14. (b) That He would be called out of Egypt. Hos. 11:1 (c) That He would be betrayed by a friend, Ps. 41:9 (d) That He would be sold for 30 pieces of silver, Zech. 11:12 (e) That He would be scourged and spit upon, Isaiah 50:6 (f) That no bones would be broken, Ps. 34:20 (g) That gall and vinegar would be given, Ps. 69:21 (h) That He would be a sin bearer, Isaiah 53. These scriptures were all literally, not figuratively, fulfilled in Jesus.

The Christian insists on a literal interpretation of those old Testament scriptures concerning Christ's first coming. The Jew insists that they must be interpreted figuratively.

The pre-millennialist interprets literally (as admitted by Bro. Tynes) those scriptures concerning the second coming of our Lord. The post and anti-millennialists interpret them figuratively.

A figurative interpretation of the scriptures concerning Christ's first coming leads the Jew to a rejection of their promised Messiah.

A figurative interpretation of the scriptures concerning the second coming of Christ leads the Christian to a disbelief of God's promise to give His son the throne of David and make Him indeed and in truth King of Kings and Lord of Lords with the heathen for His inheritance and His risen people as His kings and priests. Again Bro. Tynes says: "The most egregious misinterpretation the pre-millennialist puts upon the first resurrection" in this connection making it the resurrection of those only who are dead in Christ, the righteous dead, whom Christ will raise at His pre-millennial coming to reign with Him on earth a thousand years before the final resurrection of the unsaved and the great judgment day. This interpretation is not only untenable in itself but it is at variance with the positive teaching of other scriptures. In itself it is utterly unreasonable. If such a resurrection should come to pass before the regeneration of the earth or "the restoration of all things," to the original ante-deluvian condition when there shall be no more sea there would not be standing room for the people upon the one-fourth land surface of the earth much less the less than one-fourth which is at present really habitable; then such a mixture of populations; the risen sons of God dwelling on a sin-cursed earth with all the ungodly population etc."

The reader will notice that Bro. Tynes has said three things about the interpretation the pre-millennialist puts upon the scriptures. First: that "it is utterly unreasonable," second, that it is at variance with other scriptures and third, if the dead saints should come back and live upon the earth there would not be standing room on the present land surface. We will notice these three things in their order. First, that it is "utterly unreasonable." Reply: Shall we reject all the teachings of God's word that are unreasonable. If so, we will reject all the miracles because they are "utterly unreasonable." We will also reject the virgin birth of Christ, the incarnation, the death of Christ, by "giving up the ghost," the resurrection of Christ and His association in His glorified body with His disciples in their natural bodies for 40 days after His resurrection; because all these are "utterly unreasonable."

Any man is headed toward rationalism and going at a very rapid gait, when he rejects the literal interpretations of the scriptures on the ground that they are unreasonable. The Christian religion is a religion of faith and not of reason.

Second, that the pre-millennialist belief that the dead in Christ a thousand years is at variance with other scriptures. Reply: Instead of its being at variance it is in harmony with other scriptures. Proof: The scriptures teach that Christ is the "first fruits" of the Christian dead. "First fruits" does not necessarily mean first in order only. It does mean that it is a perfect sample or specimen of all that shall follow after. Now He rose from the dead and dwelt with men, instructing them and even eating with them for 40 days after His resurrection. The pre-millennialist view that the dead in Christ shall be resurrected first and dwell with Christ in His glorious reign over natural men for a thousand years is in harmony with Christ our "first fruits."

Again the pre-millennialist view that the Christian dead will rise first and dwell among natural men is in harmony with the transfiguration scene. Moses and Elias came back from the dead in their glorified bodies and associated for a while with Peter, James and John in their natural bodies. Commenting further on Christ the "first fruits" of the dead, or a perfect specimen of the risen saint, let me say that Christ's resurrected body was a material body. It was not flesh and blood but flesh and bones. See Luke 24:39. Flesh and blood can not inherit the kingdom but flesh and bones can.

If Christ the "first fruits" dwelt on earth in a body of flesh and bones for 40 days after His resurrection why should it be thought a thing incredible if He and those that are His should dwell on earth in bodies of flesh and bones with the rest of mankind in bodies of flesh and blood for a thousand years? More proof could be given to show that the pre-millennialist view that "the dead in Christ shall rise first" and dwell on earth with earthly people is not only not at variance but is in harmony with the scriptures but space forbids.

Third: That if the dead in Christ should rise and dwell on earth there would not be standing room on the present earth surface. Reply: It seems strange that a man of Bro. Tynes ability should make such an assertion and yet it is not out of line with the argument often used against pre-millennialism. Ninety per cent of all the dead of all ages are buried in cemeteries. Only a small per cent of these are the bodies of saints, even counting irresponsible children as saints. Now what proportion of the present earth's surface does the cemeteries take up? I confess I do not know, but I suppose not over one square acre in every half million acres. There would be a hundred times more than standing room in the cemeteries alone if the dead in Christ should rise. If Bro. Tynes did any thing Christ should rise. If Bro. Tynes did any figuring at all he must have supposed that the foot of a resurrected saint is about a million

times larger than the foot of an earthly saint.

Much more could be said in reply to Bro. Tynes when he is writing about the pre-millennialist literal interpretation of the 20th chapter of Rev.

He says: "All this is utterly at variance with the accepted revelations of science which have demonstrated that pre-historic cities and great empires flourished upon the earth long before the time of Adam," etc.

Certainly, certainly, the pre-millennial view of the second coming of our Lord "is at variance with the accepted revelation of science." Yes, yes it is at variance "with the accepted revelations of science," but it is not at variance with the revelations of God's holy book. When Bro. Tynes speaks of the "accepted revelations of science which has demonstrated that pre-historic cities and great empires flourished upon the earth long before Adam," he denies the Genesis account of creation. No man can believe the first few chapters of God's Holy Book and believe that cities and empires existed before Adam.

Bro. Tynes puts what he calls science above the word of God.

No wonder then that the simple faith of the pre-millennialist seems foolishness unto him.

THE SIXTH DISTRICT.

Happy experiences have crowded into our work in the last few weeks. The fellowship with the brethren has been fine and results are being seen. Your missionary in this corner of the state rejoices in all that is good and is seeking to help in making relations better.

Two of our churches made a fine record in the Round-up. Tylertown, with Bishop Roper leading the way paid more than had been subscribed. Not the quota, but the subscription. Prentiss did a most excellent thing. Several of our smaller bands of Baptists have paid their subscriptions. We rejoice in these good tidings. But with all our energy, we are going to try to keep the same thing from happening again by urging our people to make weekly, or at smallest, monthly offering during the coming year. That will solve our problem.

At the suggestion of Brother W. F. Sandifer of Mendenhall who is the bishop of the saints at Shiloh in Lawrence county, a pastor's conference was called for last Monday, May 8, at his church. Several of the brethren came and we rejoiced together in the study of the Word, in prayer, and conference. There will be held on Monday after the Second Sunday in each month hereafter at Wavilla, Pastor W. S. Rogers, a conference of the pastors of Lawrence County. Surely this is a step in the right direction. The inspiration for these conferences seems to have come from the versatile J. P. Williams of Mendenhall. It has been given impetus by Brother Green of District one. Keep in the lead brethren, we'll follow slowly but surely.

Besides being at the churches listed for me in the Round-up, making every church, and then some others, a happy privilege was accorded in going to Prentiss for Pastor Quin. He is a pastor loving and beloved. Most any man can preach there if he can reach at all. Then at Columbia with Dr. Cooper and that most excellent band of saints. A great crowd gave much inspiration to the speaker, and a happy privilege indeed it was to preach for them.

Let this letter also carry the thanks of the missionary for the co-operation the brethren are giving. Many weeks of the summer are already spoken for, but there are many others that we want to fill.

OWEN WILLIAMS.

Dr. L. Johnson, President of the Board of Trustees of Wake Forest College, announced at the Convention that the College had by the death of a contributor came into the possession of a million and a quarter dollars for endowment.

MISSISSIPPI WOMAN'S MISSIONARY UNION

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OTHER MEMBERS EXECUTIVE BOARD

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 District—Mrs. H. L. Martin, Indianola.
 District—Mrs. Wm. B. Jones, Baldwin.
 District—Mrs. R. L. Carpenter, Starkville.
 District—Mrs. W. J. Pack, Laurel.
 District—Mrs. J. A. Taylor, Brookhaven.

ROYAL SERVICE.

By far the most attractive demonstration at the convention in Jacksonville was representing our Magazine, "Royal Service." This demonstration will, we trust be largely at rallies, associational meetings and Summer Assemblies.

One feature of the demonstration was the song, which we give below. Learn to sing it right now in your society, so that when you are called upon to take part in a demonstration you will be ready. Teach it to all your young people from Sunbeams up; the little folks will love to sing it.

But do not stop with the singing of the song. "Subscribe my lady, subscribe! And do it RIGHT NOW! Mississippi women need the magazine; and we do so want to meet our suggested quota of subscribers."

SUBSCRIBE, MY LADY SUBSCRIBE

Tune: "Goodbye, My Lover, Goodbye."
 Royal Service is without a peer,
 Subscribe my lady, subscribe,
 It tells of all our Union holds dear,
 Subscribe, my lady, subscribe.
 From small beginnings it grew and grew
 In numbers of copies and interest too.
 Subscribe, my lady, subscribe.

CHORUS.

Then hand us over your fifty cents,
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 We'll send you copy just one month hence,
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"I'll help 'peep' your society,
 Subscribe, my lady, subscribe.
 To your program lend variety,
 Subscribe, my lady, subscribe.
 "I'll tell you much you need to know,
 You'll be surprised it'll help you so;
 Your information will begin to grow,
 Subscribe, my lady, subscribe.

See the boys marching down to you,
 Subscribe, my lady, subscribe,
 Give in your name when they ask you to,
 Subscribe, my lady, subscribe.
 We need about ten thousand more
 To put that sixty thousand o'er.
 Come, do your part, we need you sore,
 Subscribe, my lady, subscribe.

—Willie Jean Stewart, Birmingham.

EXECUTIVE BOARD MEETING OF W. M. U.

The Executive Board of the W. M. U. held its semi-annual meeting on June 1st. Members present were Mesdames Aven, Lipsey, Bunyard, Nelson, Covington, Doughty, Martin, Longest, Jones, Armstrong, Carpenter, Champlin, Davis, Johnson, Ray, Gunter; Misses Lackey, Traylor and Watts. Miss Minnie Landrum was present by special request.

Mrs. Aven opened the meeting with a stirring devotional service based on our new watch word "God is Able." Mesdames, Gunter, Martin and Miss Lackey led in prayer.

Mrs. Lipsey read the minutes of the last Board meeting; also minutes of three Local Board meetings since. Miss Lackey read her report. This called for much discussion on various matters brought up for consideration, the most important perhaps being the Policy for the new fiscal year. This Policy will be printed in the minutes and sent out shortly. We trust every local society will make a special study of each phase of this policy. This is especially necessary in regard to Mission Study. Read carefully what is said on this page in today's issue regarding this subject.

White Cross Work will be taken up again this fiscal year. You will remember that our hospitals were well supplied with what we did year before last; but the need is again urgent; and we trust each society will claim the privilege of having a part in this work. Directions for doing this work will be sent out shortly.

A committee was appointed to re-write our Associational Standard of Excellence; we having "outgrown" the present Standard. This will be ready for distribution before the meeting of associations this Fall.

Miss Traylor's report was read and highly commended by the President.

It was with great regret that the Board accepted the resignation of Mrs. J. A. Taylor, her health being such that she felt it wise to resign. Mrs. E. W. Hewitt was elected from the District to fill the vacancy.

A pleasing feature was the presentation to Miss Minnie Landrum by the President, for the Board, a Mizpah pin, "to wear over her heart" as she goes from us to labor in Brazil. Miss Landrum responded in an earnest way that shows how much her life is already given to her chosen field. She hopes to sail August 3rd.

Plans for the year were presented by each Vice President. Each State officer gave her plans and expressed her hopes for the year's work in her special department also: Mrs. Ray for Mission Study, Mrs. Gunter for Stewardship, and Mrs. Nelson for College Work. Each of these will speak to you shortly through the columns of this page. Please read their messages carefully. Then the members at large from each District brought a message of hope, cheer and encouragement: (Mrs. Covington from the 1st District, Mrs. Martin from the 2nd, Mrs. Jones from the 3rd, Mrs. Carpenter from the 4th. It was regretted that Mrs. Pack from the 5th and Mrs. Taylor from the 6th Districts were prevented from coming by sickness. Our Personal Service leader, Mrs. Broach, did not reach us either.

Mrs. Davis, Margaret Fund Trustee, spoke of the promise of the names of two students who will hold scholarships next session, that Mississippi women will have the privilege of helping with necessary clothing. She will have a message for all of us through this Page shortly. Watch for it and have your society ready to respond. One most pleasing feature of the meeting was the report rendered by Mrs. Davis of her trip to Havana, and to our mission there. She spoke specially of the needs and the sacrifices of our ministerial students there. And by the way, though she did not tell it, she put on foot a very beautiful thing in the shape of an offering for these same ministerial students.

She closed her report by calling on Miss Watts to tell of a special mission she visited. Never did Jennie Watts tell a matter better; she gleaned not only information but great inspiration from her trip to Cuba. And she brought it back to us in a most worth while manner.

(Continued from page five)

Substituting for an absentee Mrs. Doughty presented the "Encampment" urging all W. M. S. members to attend. This will be held at Agricultural High School Senatobia, Miss., beginning July 17th, and is in connection with S. S. and B. Y. P. U. work at the same time and place.

Rev. Whitten asked for and was given the floor for a discussion on the same subject.

A brief but inspiring consecration service was then led by Mrs. S. A. White of Memphis.

A rising vote of thanks was extended to the W. M. S. of Arkabutla bringing us to the end of a "Perfect Day"

LESLIE D. YATES, Sec'y

A SPIRITUAL CHALLENGE FROM THE WOMEN.

Mrs. Helen Barrett Montgomery, President Northern Baptist Convention, in the Baptist.

In the zero hour of the night—two—o'clock—I awoke the other night to face a big, fearsome question born of great fatigue and depression—"Supposing Baptist women should fall in their great purpose! Then what?"

I lay staring at the darkness, cold and trembling, while the words said themselves again and again—*Suppose they should fail! Then what?* I turned the torturing thought over in my mind—it was the hour of unfaith and of fear. Then in my heart there whispered the voice of a great hope—"I am standing on the promises of God."

But dear women, dear comrades, I want to put the question squarely up to you. Are we going to fail? There are certain attitudes that will lead to certain failure, certain others that will insure success. We may be complaisant, proud of our organization, self-confident. Then we shall fail. Our trust must be not in organization, no matter how perfect, but in the living God. We may be timid, fearful, without daring to face impossible odds. We may be like Peter seeing the waves and feeling the wind as he tried to walk on the waters—then we shall begin to sink.

We may be prayerless, then we shall fail.

We may, on the other hand, have the urgency of a great conviction of the importance, the absolute necessity of our task. Inasmuch as we are possessed of this, we shall have each one the fighting strength of ten. Let us be convinced women, possessed women. We can sell a great proposition like ours to the denomination only when we have first sold it to ourselves.

We may have a spirit of sacrifice that will work miracles, remove mountains. If only we can take the passionate pouring out of gifts for the country and sublimate it to a greater intensity for the cause of Christ—the greater cause demanding the greater sacrifice, we shall not fail.

We may see not dollars but human souls. We must translate these great sums that we need to raise into their equivalent of work; hospitals to be closed if the money is not given, schools closed, girls to miss their chance for Christian education, boys to be turned back from the ministry, souls unreached to die in the darkness. Jesus the Saviour to fail to reach sinners with his healing and forgiveness, O, if we can only be big enough to imagine for one moment the tremendous, the awful cost of our failure in time and in eternity. We shall not fail, we cannot.

B. Y. P. U. DEPARTMENT

AUBER J. WILDS, Field Secretary, Oxford, Miss.
"We Study That We May Serve"

OKOLONA AND WIGGINS NEXT WEEK.

This week the two District B. Y. P. U. Conventions (One and four) have had their meeting. A full report of these will be in this space next week. Beginning Monday evening the 12th the Convention for District Three will begin being held with the Okolona church. This promises to be one of the best of the conventions. Every church in District Three ought to be represented in this meeting regardless of whether or not you have a B. Y. P. U. in the church. Pastors that are interested and want to organize a B. Y. P. U. in the church would form a nucleus around which they could build up a sentiment for the organization if they would see that several of the young people of the church attended this meeting. The same thing is true of the churches of District Five whose convention opens Thursday evening in the Wiggins church. Every church in District Five is expected to send some delegates to this meeting. The president of this convention says that they are going to outstrip all others this year in attendance. Last year they had the smallest attendance of any, but they had sufficient reasons for it we believe, but this year the officers have been hard at work and the districts that out number them will have to have a good crowd they say. Then the last two of the District conventions come the next week, District Six with the Liberty church opening June 20th and on the 22nd at Greenville the District Two convention opens.

Below are answers to a few questions that have come to us.

Q.—How many delegates is each B. Y. P. U. allowed?

A.—There is no limit. All who want to go for the good of the meeting and can go are invited.

Q.—Shall we send in the names of those who are going from our church?

A.—The church at Wiggins asks that you send in your names, send them to Rev. H. D. Wilson, Wiggins, Miss. The other districts have not asked especially that you send in your names they expect to take care of all who attend first come, first served. You might if you know just how many are going from your union send in the names, if you do, send them to Mrs. W. A. Sullivan, Okolona, Miss. Rev. C. T. Johnson, Liberty, Miss. Mrs. W. L. Cornell, Greenville, Miss.

Q.—What is the fifty cent Registration fee for, and shall we send it in and to whom?

A.—When you reach the church and register and are assigned a home, or even if you do not want to be entertained, you pay the fifty cents. This is the method the committee of presidents from each district decided was the best and fairest way of financing the convention. It will go to pay for programs and expenses of invited speakers from out of the district.

Q.—How can we go about getting the convention to meet with our church next year?

A.—Have your church vote to in-

struct its delegates to invite the convention. The Nominating committee will consider all invitations and recommend to the convention the best place to go next year. If they do not recommend your place, when the report is made you may make a motion to amend the report by putting in the name of your church instead of the one recommended, then the convention takes a vote and the convention goes to the place that gets the largest vote.

WEIR ORGANIZES B. Y. P. U.

The Baptist young people of Weir, Mississippi met together in the school auditorium, Sunday evening May 28, 1922 and organized a Senior B. Y. P. U. The twelve who were present were enthusiastic and eager to enlist others.

The following officers were elected: President, Miss Sara Whitten; Vice President, Alvin Reed; Secretary, Miss Effie Black; Treasurer, Miss Bertha Franks; Chorister, Miss Carey Bradberry; Librarian, Miss Audys Bradberry; Pianist, Miss Jewell Eddleman. Miss Effie Black Cor. Sec'y.

GREENVILLE.

The Greenville B. Y. P. U. No. 1 Group No. 2 had a most interesting program a few Sunday nights ago, Mr. Edgar K. Farrar was the leader and his program was as follows:

1. Subject, Missionary meeting, Latin-America.
2. Scripture lesson, Psalm 2, Mrs. Mary Flowers.
3. Introduction by Mr. Edgar K. Farrar.
4. Why we have missions in papal lands, by Miss Frances Van Landingham.
5. Baptists and Catholics are opposites in religion, by Mr. Walter C. Epperson.
6. A reading by Mrs. Preshaw.
7. Latin American countries in which we have missions, by Mr. Herbert O'Hara.
8. Ten words describing our work, by Miss Laura Alexander.
9. Our Methods of work in Latin American fields by Miss Mamie Johnson.
10. Special music.
11. Publication and Healing work, by Mr. Cecil Byrne.
12. Our missionary progress in Latin America, by Mrs. Elizabeth O'Bannon.
13. A big surprise.
14. Sermon, Mr. Edgar Farrar.
15. Song, by the Union.

The program was splendidly rendered and one of the most important and interesting subjects we have ever had, most of us having taken "Training in Christian Service" course were pretty well up on the subject of our missions in the papal fields.

We had the Leland union visiting us and were certainly glad to have them too. Another bunch of visitors was the Christian Endeavor from the Presbyterian Church and we were glad to see them. It always makes us feel

good to have our Presbyterian friends visit us. We think so much of them.

All the unions in the State had the same subject so we can all realize what an important subject we discussed. This subject is vital to young Americans today especially. It's just like Mr. Farrar said, "Romanism never sleeps". So why should Protestantism sleep. If we have slumbered for a number of years it is time we were awake. We don't want doom to descend upon our country and then awaken; it will be too late then.

We are young America! We must stand behind our Protestant religion with the strength of youth. For the Protestants are true Americans and that's the need of today.

RUSSIA BY AN EYE WITNESS.

Rev. J. H. Rushbrooke, M. A. D. D.

What is the general situation in Russia? bad, bad almost beyond words the famine area is no longer confined to the Volga Valley; the Northern Caucasus, the Crimea, the Taurien, Ukraina have to be added. A list of provinces north-east of the Caspian and the Olonetz province north-east of Petrograd. From Turkestan there was until lately no report of shortage; now such reports are arriving; the immense "trek" of refugees has told upon the resources of that region. The horrors of this famine haunt the mind men fall dead from hunger in the streets. Whole families have perished in their homes. The bodies stripped of every vestige of clothing—clothing is too precious to bury—have had to be disposed of by cartloads in vast common graves. Cannibalism is not unknown: the proofs are absolute. From crowded trains of refugees, traveling in goods-wagons, the bodies of victims of typhus have been day by day (I have seen these refugee-trains). A Baptist Church member—A Lett—arrived in Riga a fortnight ago. He had traveled with his family from Odessa; the journey took thirty-four days—a significant revelation of the condition of transit across Russia. The terrors of that journey evoke a shudder—the daily outbreak of typhus, the casting forth of the dead, the miserable survivors rubbing petroleum into their bodies as a partial preventive, questioning who would be the next victim—and this in Southern and Western, no longer merely Eastern Russia. An American Relief worker told me of the dead: he had seen in the streets of Odessa itself. Moreover cholera has now made its dreared appearance in the Volga region; the relief organizations are bracing themselves for a fierce struggle against it, with all too little hope of setting bounds to its ravages. It is an appalling situation; the death-roll remains unknown, and competent observers regard 30,000,000 as the population of what are now definitely classed as famine areas. Nor is the story even then fully told. Will the next harvest suffice? I found few optimists; almost every relief worker answered with an emphatic "No"; and where any hope was expressed it was based on the grim consideration that there will be far fewer people to be fed from this year's crops. One hopes and prays that the general

judgment is mistaken, but it is the judgment of those in continuous contact with the facts, I gathered it from workers and eyewitnesses from all parts of Russia. Why, cattle and horses have been killed in the famine areas; how could the plowing and sowing be carried through even if seed were available? The starved, dazed, half-dead peasants can scarce rouse themselves to the effort of sowing; in some instances they have devoured the seed-corn itself. The majority of responsible estimates put the sowing at scarcely more than one third of the need. A veritable inferno of human misery confronts us in the Russia of today. We can do little to help in the face of the measureless calamity, but we can do something. We can get corn into Southern Russia in time to save a few thousand more lives, if funds are forthcoming. I know what channels to use and can act by telegraph. A young and enthusiastic and competent American, the Rev. Hoyt E. Porter, of the Southern Convention, is ready to organize the distribution.

What else is happening in Russia? How is the work of God prospering? There are communities in the famine areas that are dazed, overwhelmed by physical misery. Yet there are reports of a miraculous and still continuing success. The Baptists and the Evangelical Christians, who are Baptists in all but name, have grown amazingly. The fiery trial has made men spiritually sensitive; one who has been through it quoted to me the familiar New Testament words: "They shall look on Him whom they have pierced."

(Send all money for Russian Relief to the Foreign Mission Board, Richmond, Virginia.)

IN MEMORY OF MRS. S.E. WHITE.

On Tuesday morning, April 18, at 9 o'clock, while the earth was being so richly dressed in her carpet of green, God was dressing that heavenly and future home with the spirit of our beloved sister Sarah Eunice Hatcher White.

Sister White was the beloved wife of Rev. C. C. White and the mother of seven sons and four daughters of which two sons and one daughter had already preceded her. She was born August 17, 1855, in Kemper county. Her conversion was at the age of ten years. She found her loving Savior on her knees at her daily closet of prayer at the foot of a small tree some twenty steps from her bedroom.

In 1870 she united herself with the Baptist church at Fellowship, Lauderdale county, her home. After a few years the family moved to Hope community where she spent her remaining years. She was a devoted lover of home, flowers and church not having missed but four services in the life of Hope church where her membership was. And oh, how her beautiful life will be missed in our church, Sunday school and community.

Now the beautiful life history changes, and we are reminded that life is not always a happy sailing over summer seas and summer skies. Clouds begin to gather

A NEW CHAPTER IN RELIGIOUS HISTORY.

In November 2nd, 1917, Arthur James Balfour, member of the cabinet of the British government, issued his famous declaration that "His Majesty's government views with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavors to facilitate the achievement of this object."

On the morning of December 9th, 1917, General Allenby, the commander of the British forces in Palestine and Syria, after having invested Jerusalem, dismounted from his horse and with bowed head proceeded on foot into the Holy City to receive its surrender at the hands of the Mahomedan Turks.

Not a shot was fired, not a stone was scratched, and not a drop of blood was shed, although the war raged on a hundred battle fronts and Europe was filled with devastated cities and newly made graves.

The Crusaders struggled for more than two centuries without success to accomplish that which was done by this humble Christian soldier in an hour's time.

There went with General Allenby a Jewish legion recruited from America, Great Britain and the other Allies—the first distinctive Jewish military organization since the days of Titus.

Later the ancient Jewish flag was unfurled on the Tower of David with the blowing of the Shofar, the sacred rams' horn—the first time in 2,000 years that this emblem had flown over Jerusalem.

On April 24th, 1918, the Mandate for Palestine was granted to Great Britain by the French, Japanese and Italian governments, which was assented to by the American government, and Sir Herbert Samuel, late Under-Secretary for Foreign Affairs, was sent to Jerusalem as High Commissioner. He thereby became the first Jewish governor of all Palestine since the days of Nebuchadnezer, more than 2,500 years.

This event was followed by a Jewish national consciousness which showed itself throughout the world, and which manifested itself in a revival of the Sanhedrin; the laying of foundations for a Jewish university; the making of plans for rebuilding the Temple; the adoption of the ancient Hebrew as the vernacular of the common people; and in Jewish immigration, development and progress.

Who could have imagined that the bullet of an assassin fired in 1914 and which precipitated the great European war, would have resulted in the deliverance of Jerusalem and return of the Jews to Palestine.

The surrender of Jerusalem took place at the beginning of the feast of Dedication—the National Jewish Festival of Chanukah, or the feast of miracles.

The surrender of Jerusalem was a stupendous event in human history. The God of Abraham of Isaac of Jacob wrought the miracle of December 9th, 1917.

What is the significance of the surrender of Jerusalem and return of the Jews to Palestine? Is it not that age old prophecies are being fulfilled

under our very eyes?

The Lord called Abram out of his country and from among his kindred and made this covenant with him:

"To give him and his seed all the land from the river in Egypt to the great River Euphrates."

"To make his seed as the stars of the heavens and as the dust of the earth for number."

"And in and through him should all the families of the earth be blessed"—

These were unconditional promises.

At Horeb the Lord made a covenant with the children of Israel as a nation, promising them the land of Canaan and blessings so long as they were obedient to Him and abstained from sin and idolatry—this was the Palestinian covenant, and was made a solemn blood covenant. The penalty for breaking it was set forth in the 26th chapter of Leviticus.

From the time this covenant was entered into at Horeb, the history of the Jews shows that they were rebellious, disobedient, full of sin and idolatry. The sins of Israel culminated during the reign of Manasseh, who filled all Jerusalem with images and the blood of slain children, until God declared that Israel's period of probation had ended. Then the city of Jerusalem was taken by Nebuchadnezer and the children of Israel were carried to Babylon into captivity where they remained for 70 years until by the decree of Cyrus, a remnant went back to attempt the rebuilding of Jerusalem. From that time on, however, till the present more than 2,500 years, the Jews have been under the domination of the Gentiles. All the penalties set forth in Leviticus 26th have been visited upon them, including the "sword, pestilence, famine, servitude, captivity, desolations and dispersion."

God made a covenant with Solomon upon the completion of the building of the Temple, that if he would walk before Him in uprightness and integrity of heart and would obey His commandments and statutes, the Lord would establish the throne of his Kingdom forever. The same penalties that were prescribed for breaking the Palestinian covenant were prescribed in this covenant with a distinctive judgment against Jerusalem for the blood pollution and idolatry of Manasseh in the city and Temple. "In which God had placed His name." This distinctive judgment was to be. (In addition to the other penalties in Leviticus 26) that "Jerusalem should be a by-word, a hissing, a proverb and an astonishment to the nations until the times of the Gentiles should be fulfilled.

The sins of Solomon caused the partition of his kingdom under Rehoboam; and when Manasseh caused Israel to sin and desecrate the Temple with idolatry and polluted with blood, the terrible judgments of God became operative and Jerusalem has been trodden under foot of the Gentiles and has been a by-word and hissing ever since.

There were two distinct judgments given by God, one against the city and the other against the nation.

All the Old Testament Prophets of the Lord uniformly promised to the Jews scattered throughout the

world that God in His mercy, would some day return them to their own city and country;—that they would be returned to Jerusalem "when the times of the Gentiles were fulfilled;" that they were to be returned to Palestine as the stone described in Daniel 2nd, 44" which was out of the mountain without hands," and which destroyed the Great Image Kingdoms (ancient Babylon, Medo-Persia, Greece and Rome, and their modern successors), and then grew until it filled the whole earth.

These two prophecies are being amazingly fulfilled today under our very eyes, and foreshadow the dominance of the Jews throughout the world in time to come.

There was a covenant made with David. God said, there shall not fail thee a man upon the throne of Israel. This was an unconditional covenant and related to Jesus Christ who was of the seed of David and who was to reign on his throne forever.

The fulfilling of these prophecies with reference to the surrender of Jerusalem and return of the Jews to Palestine foreshadows the appearance of Anti-Christ, and the great

tribulation which is to come to the Jews, and the coming of the King of the church, his elect bride and the taking of vengeance on his enemies. Israel is to be turned to him in a day and then the ushering in of the millennium.

Christ's second coming is foretold all through the old as well as the New Testament.

The signs of the time show that the coming of the King is at hand. Among them the return of the Jews to Palestine, perilous days, spiritualism, apostasy of the church, world-wide evangelism, prevalence of rich men, Bolshevism, war, pestilence and famine. Men's hearts are failing them for fear, corruption, lawlessness and violence throughout the world. In addition to these signs we have the word of our King Himself—"Behold I come quickly."

"He will come" on the Mount of Olives to the East of Jerusalem, and the Mount will split in twain, one half rolling to the North and the other to the South, forming the Valley of Jehosaphat, where Anti-Christ and the devil and their angels, and all the enemies of the King will be judged. The coming of the King

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W. T. LOWREY, LL. D. President, Blue Mountain, Miss.

is imminent. "He shall reign over the House of Israel forever, and His Kingdom shall have no end."

As we are servants of Jesus Christ and Stewards of God, whatever will extend His Kingdom or glorify His holy name, claims our support and decisive action.

God's purposes are man's opportunity.

While waiting for the coming of the King, Baptists should not only be expectant, but busy. There are two important ways in which they can co-operate with the purposes of God with reference to Palestine.

First—Let them give to the Jews every encouragement they can in attempts to return to Palestine and rebuild Jerusalem, the Holy City.

There are influences at work which have for their object the defeat of the purposes of God with reference to the Jews and Palestine.

The Roman Catholic church and the Greek Catholic church, twin political organizations masquerading under the guise of religion and benevolence, are today conspiring with the Mohammedan Turks to prevent the Jews from occupying the Land of their Fathers;—to prevent the accomplishment of the clear purposes of God with reference to His chosen people.

Baptists should give the Jews their love, their sympathy, their prayers; and as far as practicable their co-operation and material assistance.

Second—Baptists should not only aid in the restoration of their homeland to the Jews, but they should aid in giving them back their religion—the religion which found its true expression in Jesus of Nazareth.

The Christian church has long been derelict in its duty to preach the gospel to the Jews. It would seem as if all the different denominations had abandoned the Jews to their sins and unbelief.

The Jews are returning to Jerusalem and the Holy land steeped in the bitterness of thousands of years filled with infidelity, worldliness and unbelief.

I believe that the Baptist church in the church established by Jesus Christ when on earth; and that the doctrines it teaches are the doctrines taught by Him. I believe that the Baptist church is the custodian of the truth.

Christ commanded the Disciples to wait for the coming of the Holy Ghost, and then to begin at Jerusalem

and Evangelize the world.

Brethren: I have had a vision that the Baptists of the world might make a new start by the establishment of thoroughly evangelical churches, filled with the Holy Ghost, and determine to evangelize the world, beginning at Jerusalem with the Jews, and preaching to them everywhere.

They should preach to the Jews and aid them to a practical interpretation of their own faith. They should witness for Jesus and show the Jews from their own scriptures that He is their promised Messiah, foretold by every Prophet in the Bible from Moses to Zachariah and that "He is King of King and Lord of Lords"—"The King of Israel."

A great obligation rests on Baptists to hold aloft the Torch of truth in the world and to preach the pure word of God to the Jews. This is a general obligation, but there rests upon the Southern Baptist convention a special obligation, which goes back to may 1873, 49 years ago. In that year the convention met at Mobile, Ala., my old home.

The outstanding event of that convention was the address of Dr. Abram Jaeger, a Jewish Rabbi, who had been converted to Christianity. Dr. Jaeger told the story, step by step, of his conversion, his forsaking of Judaism for Christianity and the persecution that had followed; and expressed his desire to devote his life to preaching the gospel to the Jews of the nation. His conversion, which had occurred but a few months before, had created a tremendous sensation in Mobile. The convention was thrilled with the story, and immediately appointed a committee to express its interest, sympathy and co-operation with Dr. Jaeger. The resolution recommended his appointment as a missionary to the Jews in this country, recognizing the obligation laid upon Christians by the great commission to preach Christ to the Jews as well as to the Gentiles; and pledged to Dr. Jaeger, should he feel a sense of duty to undertake this mission, the sympathy of the convention, its prayers and its active co-operation.

The following resolution was adopted:

"That we do gratefully remember this day our unspeakable indebtedness to the seed of Abraham, and devotedly recognize their peculiar claims upon the sympathies and prayers of all Gentile Christians, and we here-

by record our earnest desire to partake in the glorious work of hastening the day when the superscription of the Cross shall be the confession of all Israel: "Jesus of Nazareth, the King of the Jews."

Before the convention adjourned, my father, Thomas P. Miller, who was a large contributor to both the Foreign and Domestic Mission Boards, addressed a letter to the convention enclosing a gold dollar, which was to serve as the nucleus of a fund for establishing the First Baptist church at Jerusalem. The Foreign Mission Board opened an account with that prospective church on May 9th, 1873, and put the gold dollar to its credit. By the gift of this dollar and its acceptance by the convention, a trust was created and an obligation assumed.

Last June I appeared before the Foreign Mission Board of the convention and advocated the building of a Baptist church at Jerusalem, together with a college, or "School of the Prophets," a hospital and an orphan asylum.

The church was to be in discharge of the obligation assumed by the convention nearly 50 years ago and the building of the college, hospital and orphan asylum were to supplement the work of the church.

A copy of my address before the Foreign Mission Board was distributed to Baptist ministers throughout this country and in foreign lands; and judging from the letters received, an extraordinary interest was developed in the proposition. Many small subscriptions were made in this country and some from abroad.

The importance of this work in Palestine, and Jerusalem has been manifest to the Christian world; and without giving any statistics for the Roman Catholic and Greek churches, who have numerous monasteries, schools and churches; there are 28 American and European evangelical bodies working in Palestine and Syria today. The Presbyterian Church of the United States has 38 American born missionaries and 143 natives and a budget of \$140,000 a year.

The Christian and Missionary Alliance has 18 American born missionaries.

The English Church Missionary Society has 53 missionaries.

(Continued on page 14)

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Sunday School Department

Mr. J. E. Byrd had a meeting of the rural Sunday School workers last Saturday planning for the work for the summer. There are 22 schools arranged and he hopes to hear from the other counties soon. If you want a school in your county write Mr. J. E. Byrd, Mt. Olive at once giving place and date.

The reports for teacher training work last month were the best we have had. Over 1400 awards this month.

The first County Sunday School Normal held this season was with Eudora Church in DeSoto county. Four churches had representatives there each day regardless of the rain, and they are planning to do some real Sunday School work in that part of the county. The Eudora people are planning to build them a nice brick church and the pastor Bro. J. L. Price is leading them to see the need of a great building.

Quite a number of the organized classes have enrolled with the Federation of Organized Bible Classes and we believe some of them are doing some good work in their communities. If you have not enrolled send your report to Miss Helen Fox, 318 Fortification St., Jackson, Miss., and tell her, she can count on your class to do some work in your county.

S. S. LESSON JUNE 11th.
R. A. Venable.

Scriptural Lesson, Jeremiah 38:4-13.

Reference Material, Jer. 37:20; 1:18. Gen. 39:19-23; Luke 3:18-20, Acts 24:24-27.

Introduction: The way marks of Judah's overthrow are of sufficient importance to justify a brief mention as an introduction to our present study. Beginning in this summary, with Jehoiakim who lived six years after he had burned the roll of Jeremiah's prophecies, we note with what swift-ness Judah rushed to her ruin. The fourth year of Jehoiakim's reign, witnessed the first blow which sent Judah reeling on to her approaching downfall. Jehoiakim was succeeded by his son, Jehoiachin, a mere stripling, weak, and inexperienced, wholly unequalled for the exercise of royal prerogatives in times of tranquility much less to cope with the turbulent situation confronting him and his people. His reign came to a speedy close, lasting only about three months. The Chaldean forces which had been ravaging his country now besieged Jerusalem. The young king Jehoiachin voluntarily surrendered and was carried away to Babylon with the prophet Ezekiel where he was a prisoner for thirty-seven years, and then released. Nebuchadnezzar, placed upon the throne, Zedekiah, a vassal king over a most degraded and degraded set of men, the dogs of a people whose best and wisest had been drawn off into captivity by the two former deportations by the Chaldeans; a mere set of politicians, politicians, full of the high of gasconade and ambition for high sounding titles and intoxicated with the newly gotten gain which the de-

portations of those of character, position, and wealth had brought as a prey to their greed. The withdrawal of the Chaldean forces for a time afforded the king and the people an opportunity to repent and place their hope of final deliverance in God but they made it a time of intrigue and revolt from vassalage to Nebuchadnezzar building their hope of deliverance upon an alliance with the Egyptian king. This Egyptian party was vastly in the ascendancy. Blind to the inevitable ruin which their wickedness invoked, and impervious to the warnings of God's prophet, they construed his words into treason and denounced the prophet as a traitor. Upon the temporary withdrawal of the Chaldean army from the siege of Jerusalem, Jeremiah, while on his way to the land of Benjamin was arrested on the charge that he was a traitor to his people and country and had gone over to the Chaldeans. Jeremiah denied the charge denouncing it as a lie, but all to no purpose. He was turned over to the princes and when they had smitten him, they put him in prison in the house of Jonathan the scribe where he remained many days. Zedekiah, an easy tool of the Princes, a moral coward, who dared not openly to avow his own convictions sought secretly, to hear the prophet's forecast of the final outcome of the impending evil. What terror must have seized his heart, when he was told "Thou shalt be delivered into the hand of the king of Babylon" (37:17). Be it said to the credit of this puppet king he made the prison life of Jeremiah more bearable, transferring him to the court of the guard and providing him daily bread. This act of kindness came at the request of the prophet and shows that Zedekiah was not incapable of lofty sentiment if stimulated by wholesome influences. Jeremiah was allowed a measure of liberty in the court of the guard's house. Availing himself of every opportunity to warn the people, and advise them as to best policy in view of the siege of the city by the Chaldeans. He advised the surrender of the city, to the enemy, this gave offense to the ruling party whose leaders were the princes. These determined to make an end of the prophet on the ground that his words were breaking down the morale of the army and of the people.

1. The message of Jeremiah was: "He that abideth in this city shall die, by the sword, by the famine and by the pestilence; but he that goeth forth to the Chaldeans shall live and his life shall be unto him for a prey and he shall live. This city shall surely be given into the hand of the army of the king of Babylon and he shall take it" (ver. 2,3). Brave words were these, coming from a timid, shrinking man, already in prison on the charge of treason. An abiding faith in God, loyalty to his high calling, his love of truth and righteousness, and his moral courage and his love of the people made him the invincible foe of all bad men and measures; at the cost of popularity, selfish interest and personal comfort, and even life itself he stood firm as a rock ribbed mountain, rebuking wickedness, and vindicating the righteous judgment of God. He had no compromise to make, no con-

cessions to propose and no temporising expedient to offer. God had spoken through him, and no power in heaven or hell, on the earth or beneath it, could amend or abate the divine deliverance or reverse the divine purpose to punish the wickedness of men. The need of every age and clime is of men who are loyal to principle, God and the people.

2. The petty princes were gravely offended. This man who differs from them in policy and purpose must die. Persecution, prison bars, fagot, sword and flame were the arguments of baffled prejudice and outwitted hatred. In their complaint to the king there was no mention of the trial of the prophet for treason. They had adjudicated the case the verdict was that he must die. The king was as cowardly as they were blood thirsty. A weakling in the hands of his courtiers, he thought to shift the responsibility for the prophet's death by cowardly yielding to the demands of those whose murderous designs he should have restrained. Unfettered by a legal ministry of state with no constitutional limitations of his authority, his culpability is the price he paid to have his name written with innocent blood, on the pages of infamy and shame "Behold he is in your hand; for the king is not he, that can do anything against you." Such is the language of the cowardly king, as he yields in servile submission, to the wishes of the prophet's enemies. In the words of a truculent king, obsequiously yielding, in craven cowardice, to the demands of those who sought to put the silence of death upon the lips of the prophet.

3. To avoid a public execution which might inspire the spirit of discontent or open rebellion among the people, they chose to consign him to a dungeon in the court of the prison, "And they let Jeremiah down with cords, and in the dungeon there was no water, but mire; so that Jeremiah sank in the mire." The cruel and remorseless hate of these infernal instruments of darkness could scarcely have devised a more torturing method of execution. There the prophet was to die, by inches of hunger, and thirst, drunken in the mire, of an horrible pit. While his enemies gloated over the success of their plan to silence the tongue that spoke dire disaster to Jerusalem, God is not unmindful of his own.

4. The Prophet's Rescue. Help comes from a most unexpected quarter. God's resources are inexhaustible; he chooses his instruments of mercy and through these he defeats the plans of the wicked and vindicates the cause of truth and righteousness. The prophet's prayers unheard by human ears, reached the ear of God. A messenger of mercy came, under the impulsion of divine power, to the rescue of the servant of God. Ebedmelech, an Ethiopian, a negro slave, in the king's house and spoke to the king, of the prophet, "went forth out of the

king's house and spoke to the king, saying, My Lord, the king these men have done evil in all that they have done to Jeremiah the prophet, whom they have cast into the dungeon, and he is like to die for hunger in the place where he is, for there is no more bread in the city." This negro servant did not mince his words, but with a courage worthy of the cause he pleaded and a heart of sympathy deep and broad he dared to condemn the cruel and wicked outrage perpetrated upon the prophet to which outrage the king himself was a party. This provoked no censure but reached the tender side of Zedekiah's heart. He bade Ebedmelech take thirty men and rescue the prophet from the horrible pit of death.

The kind consideration he had for the prophet becomes evident in the plan he devised to raise him from the dark, dark, dungeon into which he had been let down by his enemies. The old rags and "the old cast clouts" were made to serve a merciful purpose. These formed a soft pad under the arms of the prophet that the cords with which he was drawn from the pit might not cut into the flesh. These old cast off, and rotten rags became the means of doing a great kindness in a great way. This alien, a member of an inferior race, and in menial servitude, displays the noblest qualities of head and heart; courageous, sympathetic, thoughtful, practical prompt and philanthropic. One is reminded of the kindness and loyalty of the old negro slave, during the civil war. Some of the most heroic and unselfish deeds of those times of strife, conflict and blood are set to the credit of the negro slave. Ebedmelech affords an example worthy of the imitation of all men. This white underneath a black skin shines with undimmed luster amid the darkness of the last days of Judah.

The storms begin to appear and we are plunged into grief because this useful life is marred by the fatal disease neuralgia of the heart. For at least twenty years she did not know what it was to be without a daily pain.

On this fatal day, after having eaten her usual breakfast she took her aged husband for the last stroll among chickens, gardens and flowers and gave her last advice as how to care for them from a source of love. Then she returned to her dear old rocker and within a few minutes those blessed arms of Jesus encircled her and she was carried without warning to her family, where there's no heart pains. She had said often times that she was perfectly ready to go. She seemed to have inspeakable faith in God.

So to the bereaved ones we would say, be patient and trust in the Savior's love, for the Reaper said and smiled, "Oh, not in wrath he comes, but always filled with love."

(Continued on page 16.)

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GREENWOOD

I have seen several reports of Sunday Schools recently claiming to be the best in the country, and not wanting Greenwood to be left out of the list of the best in Mississippi, I am giving you some figures which show our growth during the past Three years 1920 No. Enrolled, 360; No. Absent, 144; No. Present 216; No. On Time, 165; No. Bibles, 64; Amt of offering, \$7.78; No. Prepared Lessons, 39; No. Attending Preaching, 15.

1921, No. Enrolled 461; No. Absent, 131; No. Present, 330; No. On Time, 246; No. Bibles, 136; No. Contributing, 201; Amt of Offering, 16.16; No. Pre'd Lessons, 130; No. Attending Preaching 101.

1922, No. Enrolled, 630; No. Absent, 197; No. Present, 433; No. On Time, 375; No. Bibles, 281; No. Contributing 378; Amt of Offering, 22.55; No. Pre'd Lessons, 259; No. Attending Preaching 255.

Three year Comparison.
Ist. Baptist Sunday School, Greenwood, Miss.

This enrollment is larger than our Church enrollment by about Fifty.

This good growth may be due to splendid leadership of our excellent Superintendent, Mr. W. M. Whittington, our pastor Bro. Storer and his good wife, but we have a list of about Forty Officers and Teachers, that will be hard to beat in the State, for Loyalty and Efficiency.

We have no room for more in our school, until the Church can be enlarged. We will begin next Sunday to raise \$50,000 for this enlargement of building, and when this is done, we may accept a challenge for First honor in Service in the State.

Respectfully,
W. O. Weathersby,
Secretary.

MY SUMMER'S WORK.

Fourth Sunday in June I help Bro. L. D. Bassett in camps near Loin. First Sunday in July I help Bro. W. H. Garner at Sileam, Simpson Co. Second Sunday in July I begin my own meetings for nine weeks.

Second Sunday in July Center Ridge Jones Co., Bruce Hilburn and Pearson Powell home preachers to assist. Third Sunday in July, Clear Creek, Rankin Co., Madison Flowers, assisting. Fourth Sunday in July, Beulah, Smith Co., T. W. Green assisting.

Fifth Sunday July, Concord, Rankin Co., W. R. Cooper assisting.

First Sunday August, Belmont, Covington Co., Pearson Powell assisting.

Second Sunday August, Line Creek, Scott Co., Wayne Alliston assisting.

Third Sunday August, White Oak, Smith Co., C. M. Morris assisting.

Fourth Sunday August, Good Hope, Smith Co., C. S. Moulder assisting.

First Sunday Sept., Leaf River, Covington Co., Robert Powell assisting.

Third Sunday Sept. I assist in a meeting Antioch Jones Co.

Fourth Sunday Sept. I assist W. B. Mott at Bethel Ala.

I have some more meetings the dates not yet made.

I ask for special prayer for myself and those with whom I labor.

D. W. Moulder.

W. H. HURT.

On May 5, God saw fit to send a messenger to earth who bore the spirit of our beloved fellow-man, Will H. Hurt to realms above. A place is vacant in our hearts, our church, our town that never can be filled.

Kilmichael Baptist Church has lost one of its most faithful and highly esteemed members, a man of God who was ever ready to aid those less fortunate. I ask whom he loved and served to comfort his sorrowing wife and relatives.

The memory of him will ever be an inspiration to those who knew him.

A FRIEND.

Sent by
Bibb Howard, Cleveland, Miss.

They begin next week at Jackson, Tuesday evening. Last year we had 133 to attend the Convention for District one. This year you will be one of the 250 who attend. Last year we had 50 to attend the Convention for District four. This year you will be one of the 250 who will go to Ackerman—Mr. E. E. Lee will be with us at Jackson and Ackerman—you can't afford to miss hearing him. In point of service he is the oldest B. Y. P. U. worker in the field. It is all going to be good so don't miss it. Watch the Record each week for news items from these Conventions.

A BAD CUSTOM.

When any custom starts, especially a bad one, there is no telling where it will end. There is one custom practiced in the Southern Baptist Convention meetings that I deem a bad one and it grows worse with the passing years and will continue to grow worse until some way is found to stop it, and that is the custom of hand slapping and applauding.

When I first began to attend the sessions of the Convention some fifteen years ago there was very little of it, but year by year it has increased until now sometimes it is more like a political meeting than a solemn religious service. In the prayer services the memorial services and the regular meetings of the Convention the clapping goes on.

Now it helps to have encouragement while speaking. That is one reason why it is so easy to preach to the negroes they say amen so much, but so much of this hand-clapping seems out of place and irreverent.

Besides it is in violation of a rule of the Convention. It is never right to violate the rules. Either respect them or repeal them and I move that we respect them. Dr. Eaton said that hand clapping when we approve will lead to hissing when we disapprove. This has almost been proven true in our Convention.

While at the recent Convention during one of the services on Sunday when the preacher would make a strong point time and again there was clapping of hands. This seemed out of place in a preaching service on the Lord's day in the Lord's house. I mention this only to show how far a custom will go if continued.

Now let all of us determine in the future to be good Baptists and leave

our slappers at home when we go to our religious meetings. Will you do so, Brother, Sister?

TITHERS

I note in the issue of Baptist Record dated May 18th that Tallahatchie Co. is credited with only twelve tithers. Here is the record I have of W. M. U. tithers:

Charleston	15
Paynes	12
Cascilla	3
Total	30

Respectfully,

Mrs. Spencer J. Brown,
Charleston, Miss. R. 2
Stewardship Chairman
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If you wish to teach your folks to memorize the Bible this is the best help you can get, and you can do nothing better for your folks than to teach them to store their money with God's word.

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Wanted—A pastor for the Shuquak Baptist Church.

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M. P. L. BERRY, Vice-President.

(Continued from Page 11)

United Free Church of Scotland has 3 missionaries.

Jerusalem and East Mission has 33 missionaries.

American University at Beirut has 137 missionaries.

In all, a total of 59 missionaries are working in Syria and Palestine today.

The population of Palestine is only one tenth of what it was in the time of our Savior and with the present rapid growth of the population the number of missionaries will not be too many.

The Situation is a Challenge to Southern Baptists.

In conclusion, you as messengers of the Southern Baptist Convention have the power to decide on this program; the matter is in your hands. In the full appreciation of prophetic fulfillment in the light of Baptist opportunity, in view of the certain and imminent coming of our Lord, does not the appeal come to you to discharge an obligation standing now nearly half a century and to adopt a programme which I believe will bring honor and glory to God, and the extension of Christ's kingdom on earth?

We are taught all through the New Testament as well as the Old Testament that Christ is coming against the earth. He is coming in glory. We are reminded of this every time we partake of the Lord's supper—"as often ye eat this bread and drink this cup ye do show the Lord's death till He come."

What a glorious thing it would be to have this church, college, hospital and orphan asylum engaged in the work of extending His kingdom, and of bringing glory to His Holy name; to have this establishment doing its full duty at His coming.

Can you not hear the words which He will address to each of us—"Well done, thou good and faithful servant, enter thou into the joy of thy Lord?"

A WORD OF EXPLANATION AND FAREWELL

J. F. Love, Jr. Sec'y.

I wonder if those who were present at the Convention at Jacksonville on Thursday evening caught the point which we tried to make concerning the Foreign Mission Board's financial condition. If any failed to get this important point, let me endeavor now to state it so clearly that it cannot be misunderstood by anybody.

The Foreign Mission Board closed its books for 1921-22 without actual debt. That is to say, we were able out of the money received to pay back the more than \$500,000 of borrowed money and to begin the new year without debt to the banks. It required great effort to do this. We have endeavored to keep down home expenses, and we had to cut nearly a million and a quarter dollars out of the estimates of needs on the field for the present year. But for this we would have a heavy debt. Of course, many of the missionaries have been discouraged that they did not get the help they needed and which they begged the Board to give them. Some of our brethren felt that it would have been better to make the appropriations and

have a debt rather than let the work suffer and discourage the missionaries. Some of the rest of us felt that we would in the end gain by avoiding debt. Many of the missionaries shared our feeling that, greatly as they needed the money asked for, we would more certainly keep the confidence of the denomination behind the work and the workers if we did not by appropriations make a debt. We are willing of course, that everybody shall have their opinion as to the wisdom or unwisdom of the course which the Board has pursued. Only let it be understood by all that if we had made appropriations according to great and urgent need, we would have had a million dollar debt to report to the Convention.

It must be understood also that while we did not have an actual debt, we did, after cutting out nearly a million and a quarter of the estimate, have outstanding obligations amounting to a great sum. The exact statement is this: The Board closed its books with all debts paid and with a balance of \$103,342.43 to the Board's credit, but appropriations had been made for the year ending with December 1922, and of these appropriations still unpaid there was \$1,619,174.13. This latter sum less the \$103,342.43 is needed to pay appropriations which have already been made and are due before Dec. 31. Much of it is due at this time, but seeing that the money with which to pay the appropriations falling due before May would not be in hand by that time, we asked the missionaries to hold up their drafts on the Board until after the Convention. These drafts will come along now by almost every Pacific and Atlantic mail-steamship, and it is necessary for us to begin borrowing money at once in order to meet these drafts. After cutting nearly a million and a quarter from the estimates we must receive before January \$1,500,000 or make a debt.

To the above obligations must be added \$224,354.49 which is now due the two seminaries and the Baptist Bible Institute if these educational institutions call upon the Board to advance the loans which the Convention in 1920 instructed the Board to advance to them.

The above is the Board's present financial condition. The missionaries and the educational institutions have been patient with us. In this way and by economy we have been able to keep out of debt. Shall we now pay the appropriations which have been made and relieve the missionaries? or shall we still say to them, do not draw on the Board for the money which has been appropriated? Speaking for myself I do not want a debt. I believe that in the end we will gain by avoiding a debt even though the cause suffers seriously on the foreign field for a time. As I see it, the only way for us to meet the pressing needs on the field and at the same time keep out of debt is for Southern Baptists as quickly as they can to roll up some great contributions to this imperiled cause. There is absolutely no other way to save the cause and keep out of debt. We must as certain as sunrise have more money for Foreign Missions or seriously cripple our Foreign Mission work, defeat our

great world program, or make a great debt for the denomination to pay. We have done our best to avoid the latter and now submit the case to the brotherhood.

One of the finest companies of young missionaries I have ever looked upon has been selected by the Foreign Mission Board out of a great number of volunteers and the Convention by rising vote unanimously authorized the Board to send these workers to the field to relieve certain workers who have already broken down from over-

One of the finest companies of work, and to save certain imperiled out posts on our great missionary front. These young people with faith in God and hearts that are warm for the lost in heathen lands are willing to go forth in His name. We would present these young lives to the brotherhood and sisterhood of the South as a new and strong appeal for this great work. Never in our history did God touch as many hearts of the young people as He is touching today. Never were there so many volunteers. We believe that these things are tokens of the Spirit of God among us and of God's will that Southern Baptists should, in this great hour of human history, reinforce this great work, with their prayers and with their generous gifts.

FAREWELL

When these lines reach the reader, the writer will probably be on the ocean between New York City and Rio de Janeiro. We must cast the home burden of the work upon the shoulders of others while we go for conferences with missionaries on the fields of South America whose request for help we have denied and appropriations for whose work we are holding up until the denomination has had time to give the money with which to pay them. We shall from far away Southern Seas be praying that our Heavenly Father may lead Southern Baptists to meet the present hour and save our Foreign Mission work from peril, and we would earnestly beg for the prayers of Southern Baptists that God may give us wisdom and grace in the midst of conferences many and grave on the foreign field.

We would make two parting suggestions which we believe have serious concern for the whole denomination.

1. We would suggest that no more new enterprises be started by anybody and no other obligations be assumed by the denomination until we have completed the 75 Million Campaign, including the collection of pledges and the distribution to the respective objects of the amounts fall to them under the Campaign agreement.

2. That no plans be made and no projects be advocated for the period immediately following the close of the 75 Million Campaign until the denomination has paid back to the general boards the money which they were instructed to advance to the seminaries. When the Convention in Washington instructed the boards to advance the money, the solemn promise was made that this money would be paid back before anything else was undertaken by the denomination after this Campaign is closed. Every denominational interest ought to recognize this fact and live up to this promise. It has cost the cause of Foreign Missions

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early to make these loans, but we will not complain if all will pull together to make the Campaign a success, and then keep promise to the Board that the first thing we do shall be to pay back this money which has been loaned. There should be no discussion of other plans or campaigns until this promise has been fulfilled. It will strain the Foreign Mission Board desperately and cost its work dearly to wait until the end of the five year period for the return of these loans. Certainly no additional burden ought to be added. All the forces of the Foreign Mission Board are joined up with the other forces of the denomination to make the campaign a success and not in securing special consideration for Foreign Missions at this time. We are endeavoring to keep faith with the Campaign and we are confidently expecting the brethren who represent other denominational enterprises of whatever character to keep faith with the promise which the Convention made when the Foreign Mission Board was instructed to help take care of imperiled seminaries.

BAPTIST BIBLE INSTITUTE COMMENCEMENT

We have closed the fourth year of this marvelous Institution. We enrolled two hundred fifty-one students. We had thirty-eight pupils to finish their course of instruction. There were eight who took the Master's Degree, including one young woman from England; and fifteen receiving the Bachelor's Degree. The other graduates were in Special Lines.

Our Commencement Program opened Thursday, May 25th., at eleven o'clock with a Missionary Address from Dr. R. B. Gunter, Corresponding Secretary of Missions, from the State of Mississippi. Dr. Gunter delivered a unique, forceful, practical message that stirred the hearts of the auditors and gave a mighty impulse to the missionary spirit in our Institution.

In the afternoon and night the graduating class rendered very happy programs, setting forth the work of the Institution by way of Demonstration and Commendation.

Friday morning the Commencement Sermon was preached by Dr. J. E. Dillard, Pastor of South Side Baptist Church, Birmingham, Ala. Dr. Dillard spoke upon "The Wise Men", following the Star and following Revelation, they found the Messiah. It was a masterful presentation of the right teaching of Science from any point of view. It was a clear line of distinction between the wrong kind of Science and the science that directed men to Jesus. His peroration was a gem for beauty, clearness and Orthodoxy.

COMMENCEMENT PROPER.

With the auditorium beautifully decorated, choice seats in front reserved, a great throng of people, sympathetic with the happenings of the evening, filled our vast auditorium. As the Faculty and Graduating classes marched in, the great throng stood to welcome them.

The Literary address was delivered by Dr. John L. Johnson, President of Mississippi Baptist Woman's College. Dr. John L. Johnson, President of the Mississippi Baptist Woman's College. Dr. Johnson spoke upon "Develop-

ment". He stressed the importance of a good physique. He put more stress upon the development of the intellect but he reached his height in his plea that the development of the Spiritual take preeminence over the others. It is for the development of the latter that the Bible Institute was created and toward which it lends all of its activities.

B. H. DeMent, President, announced the names of those receiving the Medals. Mrs. C. C. Carrol gives a beautiful Medal for Scholarship. The one receiving this medal is indigible to receive any other medal given that year. Rev. L. G. Cleverdon, pastor at Terry, Miss., President of the class of '22 was awarded this medal. Demonstrations among the students seemed to indicate their concurrence in the rightfulness of this award. Mr. Cleverdon presented one of the best graduating Theses ever presented for a Master's Degree in any Theological Institution. His theme was "Early Louisiana Baptist History". I hope the readers of the Record may have the pleasure of reading this Thesis.

Dr. J. W. Porter, Louisville, Ky. gives annually a Medal for the best all-around student, including Scholarship, Personal Work, and general school activities. This Medal was conferred upon Miss Margaret Hutchison of Shreveport, La. Miss Hutchison will have charge of Kindergarten work in the Baptist Bible Institute next year.

Dr. J. E. Gwatkin gives a Medal for the highest proficiency in the Business Department, which was bestowed upon Miss Elva Brett, of Portsmouth, Va.

There were eight members of the Class, taking the 'Master of Christian Training': J. W. Boggs, R. M. Bigler, L. G. Cleverdon, Gladys Denham, R. C. Floyd, S. R. Gordon, J. P. Holcomb, M. P. Jones. —Fifteen 'Bachelors of Christian Training': Frank Dimaggio, W. H. Griffin, L. B. Campbell, G. K. Fortinberry, Margaret Hargrove, W. B. Haynie, Florence Jones, Lula F. Brooks, N. J. Lee, O. W. Moran, Forrest N. Pack, Carl Raines, D. H. Smith, Beulah Thornton, Ardelle Walker Five 'Music Course'; Hazel Speight Mrs. C. M. Allen, E. O. Lites, Lucy Otto, Ethel Winegart. Pastor's Assistant Course; Pearl Brasington, Elva Brett, Eva M. Futch, Minnie Worley; B. Y. P. U. Course; Lula Burton, Zella M. Collie, Laura Rabb, Hazel Henderson, and Maud Varnado; One 'Director of Religious Activities'; M. L. Moser.

This was preeminently the greatest Commencement we have ever had. The Faculty are very happy in the results of the fourth year's work.

G. H. Crutcher.

VISITS MISSISSIPPI.

I have just returned from a visit to Mississippi College, the first I have made to that great institution in seventeen years. I was agreeably surprised to discover the wonderful growth the college has enjoyed in these years.

I am familiar with several of our Baptist institutions in the Southern states. In fact I have visited the ones I now mention namely, Georgetown College, Kentucky, Kentucky Wesleyan, (Methodist) Kentucky, Transylvania, (Campbellite), Kentucky, Ouach-

ita, Arkansas, Hendrix (Methodist), Arkansas, Union University and Carson and Newman Tennessee, Howard, Alabama, Birmingham-Southern (Methodist), Alabama, University of Richmond, Virginia. There is only one of these institutions that has as good equipment and buildings as Mississippi College, and that is the University of Richmond. The grounds of the latter are larger and more elaborate but as I recall I don't believe the buildings there are adequate as those of Mississippi College if we except the buildings devoted to Westhampton College the female department of the University of Richmond.

Mississippi Baptists ought to be very proud of their institution when it is compared with those of other states in the matter of buildings and equipment. The grounds as they have been graded and rearranged offer a very beautiful perspective and lend themselves readily to utmost utility. The planning of them has been both a work of art as well as a display of real genius in procuring the highest measure of possible utility with the grounds that were in hand.

But the greatest asset of Mississippi College has been and is the person of its faculty. My memory runs back to the days when Dr. R. A. Venable was president and Dr. W. S. Webb was still a member of the faculty. Then Dr. J. G. Duepre was there, Prof. J. M. Sharp, Dr. A. J. Aven, Prof. J. L. Logan, and Dr. J. W. Provine youngest member of the faculty were there also. And what an array of men they were. Every one a master in his line, every one a man among men, every one a teacher par-excellence and best of all every one a really devoted Christian eager to serve God and lead men to Christ as well as to teach them the facts of science and literature.

Then there came the time when Dr. W. T. Lowrey, prince among educators was president, Dr. Dupree was gone but Prof. Latimer, Prof. Brunson, Prof. Eager had joined the faculty. Dr. Webb though living was no longer an active teacher, Dr. Venable had gone to Meridian and Dr. Dupree to the University, but with it all what a magnificent faculty it was. A student then as in the days before had to be too dull for any use not to be able to imbibe inspiration and learning that would fit him for the greater things of life.

Since those days there have come some changes and many additions to the faculty, but the old traditions have not been altered.

Dr. Provine is president, and how he has grown in these years. Always a vigorous outstanding personality the years have broadened and tempered him until now he shines with a bright light equally upon the rostrum, in the parlor and in the class-room. The inherent capacity of the great teacher of science, the great business man and the positive character has blossomed forth into a man of remarkable versatility—the versatility of the philosopher, the versatility of the master of assemblies, the versatility of the courtier and the versatility of the finely and delicately balanced Christian gentleman. I do not wonder at his popularity in Mississippi.

But there are other men still there. Dr. A. J. Aven, upon whose shoulders

the years rest so lightly, whose daily walk and talk are a source of genuine inspiration to nobler living on the part of those with whom he comes in contact, kindly, efficient, a lover of the Lord and a lover of all men who know him, a man whose heart is pure before God. And Prof. Latimer, rugged like a mountain and just as solid, as free from cant and insincerity as Elijah, the sort of man one can anchor to and feel secure, not a purveyor of many words but a speaker of wisdom when he does talk, carrying his burden light or heavy without complaint upon broad shoulders that seem equal to all tasks and burdens that men may have. Then there are the younger men, Patterson and Weathersby and others not known to the writer in the other days, they are demonstrating in life the fine virtues they displayed in school days, fine men when tried by any standard of righteousness or power common to men. Then there are other men who doubtless all compare most favorably with their confreres already mentioned. It is a wonderful faculty, and Mississippi College would be a great school with them if it had to hold classes in sheds and commencement exercises in deserted barns.

Mississippi Baptists ought to be very proud of their college and the men who teach there. The one tragedy is that these great and good men have to work for such small compensation. I hope the time will come when Baptists will have some conscience about using the time of great and good men without just compensation. If they don't the time may come when their great and good men will not sacrifice themselves for the glory of the sons and daughters of Baptists who don't appreciate their worth.

It was good to see the progress Hillman College has made also. It has kept abreast Mississippi College in the matter of improvement under the efficient management of Lowrey Berry who was also a member of '03 class of Mississippi College. He is upholding in a splendid way the traditions of that remarkable family from which he springs, the Lowreys, and the aristocracy of teaching will not suffer in his hands, he will demonstrate his ability to lift the high standards of that aristocracy rather than let them be lowered in his hands.

I had the great pleasure of meeting many old friends. Some were schoolmates and others were acquaintances. Dr. J. L. Johnson had a brilliant son to graduate in this year's class. He was present at the graduating exercises. It was a pleasure to see Mrs. J. L. Johnson Sr. who has had unfortunate accident painful but not serious. Mrs. J. L. Pettigrew still lives and I was glad to have opportunity to call on her. Dr. J. W. Gillon of Kentucky had a boy to graduate in this class also. He was present at the exercises.

James R. Hobbs.

First Baptist Church,
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J. L. Johnson, President

East Mississippi Department

OUR INDIAN BRETHREN.

In east central Mississippi there are yet a remnant of some 1200 Choctaws Indians of the once powerful tribe. These Indians were always the friends and allies of the white people. They fought with them against the Creek and Chickasaws and also many of them were in the Confederate army.

While they believed in the Great Spirit and the Happy Hunting Ground they were heathen and savage when the white people came to this part of the State. They had a form of worship but were ignorant of the true God and Christ Jesus the Lord.

Many years ago our Baptist forefathers, led by that pioneer Baptist, Eld. N. L. Clark together with Johnson, Murrell, Breland, Caughman, Moore and others began missionary work among these Indians in an effort to win them to Christ and Salvation. It was a slow process. They were suspicious and highly prejudiced and were shy and hard to approach on the subject of religion. But these old brethren loved the souls of these noble men and kept on working with them and preaching the simple gospel to them as best they could not being able to speak their language.

Finally a small number was converted and organized a Baptist church. Some of this number felt the call to preach and in their feeble way began

to lead their fellow Indians to Christ. Now, after more than half a century of toil and effort the light has overcome the darkness of superstition and prejudice and these red people many of them have been won to Christ.

There are now seven Baptist churches among the Indians in this part of the state with some 200 members and six ordained preachers. They have their own association and Board meetings and do mission work. Each of these seven churches subscribed to the 75 million campaign in a way that should have put many of our white Baptist churches to shame. They paid their pledges well for a while but I learn that they have fallen off recently. Two reasons are given for this fall off. One reason is the fact that our boards are not doing much mission work among them. Last year their preachers were supplemented and a Choctaw missionary went among them. This year they tell me that we are not doing any work at all among them except one mission at Union.

Another cause of this falling off I attribute to Catholic activity among them which has created some deflection and dissatisfaction. There is a Catholic Indian Mission with resident priest near Philadelphia and since the government has established schools among these Indians this mission has become very active visiting these schools and sowing their seed among our Baptist brethren. It is told that these Catholics tell the Indians that these schools and all the government support that comes to them really comes from the Catholics, and there-

by are winning their favor for the Catholics.

It is said that the Catholics secure about 75 percent of all funds given by the government for school purposes and turn it to their own account using it to win people to themselves and then teaching them in the Catholic religion of course this is in violation of the constitution but Catholics do not care or that.

To remedy this evil we must elect members of Congress who believe in having the constitution observed in this matter of giving government fund for religious purpose some of these we have now do not, or at least are indifferent, so we must change.

The Home Board has an Indian Mission at Union, with Rev. J. E. Arnold and wife as missionaries, which is doing a fine work among the Indians. They preach to them and conduct a school in which they are giving them literary training. Many of them are exceedingly bright. Three of their girls were in the Mississippi Woman's College the past session and made fine records. Three of their boys are in school in Oklahoma and Kansas. We need to stand behind this mission and our Board needs to do more for these brethren. I am interested in these Indians and pray for their salvation and rescue from the designing enemies.

NOTES AND COMMENTS.

Union has completed a beautiful pastors home and Pastor Parker will move in this week. We rejoice at his coming.

An all day memorial service with ample dinner served, was held at Center Ridge Church, Newton County last Sunday.

The Newton County Sunday School and B. Y. P. U. convention will meet at Newton next Sunday, June 11th. Let every church send representatives.

Rev. A. B. Culpepper attended the Evangelistic School at Clinton. He reports a fine time.

Rev. J. S. Chatfield of Meridian preaches at Duffer, Newton County, on the third Sunday in each month.

The Neshoba County Sunday School Normal will be held with Union Ridge church beginning the third Sunday in July. Let our people attend.

The people at Deemer were delighted with the preaching of Rev. W. J. Harvey who filled the pastor's place while he was attending the Convention.

One great need of getting into closer touch with our Indian Baptists in this part of the State, Catholics are busy.

R. L. Breland.

Continued from Page 12.

to gather blooms in earthly homes for gardens bright above."

MRS. MARY SHARP
MRS. FANNIE SMITH.
MISS VENIE MARTIN.
Committee.